W Baldwin 150 5th Av

Zion's Herald

WEDNESDAY, AUGUST 16, 1899

WHEN NIGHT COMES ON

THERE'S work enough till night comes on,
In fields that lie untilled and bare,
And where the wheat strives with the tare,
Through darkened lands, at our own doors,
In still soul chambers, mine and yours.
For did not He, the wisest, say:
"Go, work, while it is called today!"
There's work enough till night comes on.

There's wealth of joy when night comes on
For those who, turning to the past,
Hear rustling grain from seed they cast,
The echoes of kind words, their own,
Across the graves of dead years blown,
And breathe the perfume of the flowers,
Called loving deeds, through twilight hours.
There's wealth of joy when night comes on.

We cannot work when night comes on.
Life's battle may be lost or won,
The light has fled, the day is done,
The fields of grand achievement lie
Deserted, 'neath a darkened sky,
And through the market-place no clear
Voice rings: "Why stand ye idle here?"
We cannot work when night comes on.

I'll be near home when night comes on,
And see the light, from sun nor star,
That trembles through the gates ajar,
And hear, may be, the songs they sing
Within the palace of the King.
But this I know, that, come what may,
Lest in the dark I miss the way,
I'll be near home when night comes on.

Written for Zion's Herald by
Rev. Alfred J. Hough

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Why Do We Elect Bishops?

BISHOP C. C. McCabe, in an interview in the Indianapolis *Journal*, said: "Not long since, Bishop Newman gave $4,000 to an object, every dollar of which he had made by lectures. He also left an endowment, the interest of which is to pay the tuition of thirty students in perpetuity. He never kept a cent of the money he earned by lectures. One of our Bishops gave $3,000 to found an orphanage in China from money he earned lecturing. This year he is supporting missionaries, which will require more than $3,000 and which money he is earning in lectures. One of our Bishops has made $150,000 by lecturing, and he has paid it all over to the church. The charge that Bishops enrich themselves in this way is absurd and false. Most of our Bishops are carrying debts today in advance because they have given money to help feeble churches and our missionaries on the frontiers."

Allowing every word of the above to be true — and we have no reason to doubt it — the question arises whether the church elects men to the episcopacy for the purpose of earning $3,000 a year lecturing. Granted that they use their earnings well, is it the mission of the episcopacy to expend its energies in this manner? Do we elevate eloquent preachers to this holy office for any such purpose? And to extend the thought: Do we elect Bishops to become builders of colleges, superintendents of resorts, book-makers, and all that? What is the episcopacy for? How many Bishops are required to perform the legitimate functions of the office provided they devote their entire time and strength to the work? Will not the next General Conference render an important service to the church by inquiring whether episcopal philanthropy through lecturing and authorship is the highest goal of the church's hope in setting apart to this office her noblest sons? — *Michigan Christian Advocate.*

John Wesley

THE recent Wesley commemoration in England suggests in like manner the tremendous strength which lies in the union of religion with the endeavor after human betterment. How shall a man go about the great task of uplifting the thought of a people? How shall he help in the inspiration and production of a better literature? What can a man do to evoke a Coleridge and a Wordsworth? Wesley accomplished these marvels by the simple preaching of the Christian Gospel. Without addressing himself directly to the work of intellectual culture, he produced a great intellectual change in England, simply by sweetening the fountains of human conduct. He taught the love of God, and thereby planted seeds out of which all fair and beautiful thoughts grow naturally.

How shall a man regenerate society, purify politics, bring in the social revolution? Rather, it appears, by indirection than by immediate attention to the details of social problems. John Wesley, who is justly called "the father of vigorous social reform," set about this great work with the Bible in his hand. He effected tremendous changes by speaking straight to the heart of man. The man thus spoken to, stopping and listening, persuaded and convinced, went out and conducted himself as he thought would please Jesus Christ. That meant the abolition of slavery, the reform of cities, the closing of saloons, the management of business on Christian principles. It had to do with a hundred matters of which the preacher said nothing, and of which he probably knew nothing. The preacher's business was to make men Christians. When they were Christians they were good citizens and husbands and men of business, as a matter of course. — *Churchman.*

"The Spurgeon of Negation"

THE *Spectator* of London, in a characteristically critical and well-balanced editorial upon the late Robert Ingersoll, entitled "The Spurgeon of Negation," says: "His imagination was not great in quantity, and what there was of it was of the concrete kind. He said, for example, that the best ideal he could form of heaven was a New England parlor, with the wife knitting, the husband smoking, and the children noisily enjoying themselves. It is impossible to read his ravings about the Old Testament, and to perceive the feeling at once of contempt and horror with which he regarded its teachings, without perceiving also that he had formed no conception of the East, could not understand its imagery, and could not sympathize with its disposition towards exaggeration of expression. He always treats the Bible as if it were a single book which had come down ready bound, and he seems no more to feel the magnificent poetry it contains than a deaf man feels the music he cannot hear."

The Winning Side

IF a man wants to be on the winning side, let him be on the right side. There is no other safe rule to conform to. If a man is on the right side, he will be on the winning side, even if it seems the losing side. The right side is God's side, and God's side is sure of a triumph in the end, however it may look to the world just now. It may be said reverently that God's trains have the right of way on the roads of universe, and that he who wants to reach his destination surely and in time will do well to take his passage on one of those trains. Any other train is liable to a disastrous collision; at the best, it is sure to go astray. He who is not going with God is not going God's way; and no other is a safe one to travel. — *Exchange.*

Mr. Moody's Biography

WHEN asked by a New York *Tribune* reporter for a sketch of his life, Mr. Moody replied: "I was born of the flesh in 1837. I was born of the Spirit in 1856. That which is born of the flesh may die. That which is born of the Spirit will live forever."

Try the Gospel

A PREACHER consulted his bishop as to a proposed expedient — namely, a surpliced choir — to secure larger attendance upon and greater interest in the "service." He enlarged upon his theme, gave the usual arguments for adventitious means of "drawing," and then, appealing to his superior, inquired, "Bishop, what do you think of the plan?" The good Bishop simply replied: "Have you ever tried preaching the Gospel?" — *Religious Herald.*

An Outburst of Fanaticism

THE large audience that greeted Miss Lillian Clayton Jewett and the Baker family in Music Hall, Providence, Monday evening, as well as their Boston reception yesterday, will grieve all who lament that young person's indiscreet activity in the Baker case. Especially may demonstrations of this kind in the North embitter public feeling in the South, where the white people feel that it is time that they were left alone to work out their own great problem. It must be remembered, however, that fanatics, or even notoriety hunters, spring up as naturally as mushrooms do in the right soil when some great wrong agitates the public mind. Lynchings cannot morally be condoned. So long as they continue with frequency there are likely to be outbursts such as this one in which the young Boston woman has figured. They may be regretted, yet they will come so long as human nature remains as it is. Often they are utterly foolish, as in this case, apparently. — *Springfield Republican.*

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CHARLES PARKHURST, Editor.

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All stationed preachers in the Methodist Episcopal Church are authorized agents for their locality.

Aggressive Operations

Gen. MacArthur is as active in the northern part of Luzon as Gen. Lawton in the southern part. He has driven the insurgents from Angeles, five miles from San Fernando, and will make that his base of operations. Six weeks of what Gen. Otis calls "unprecedented floods" has necessarily interfered with well-conceived plans, but no sooner was there a brief respite from the rains than the army was on the march. It had to fight its way, inch by inch, and the insurgents presented a bold front with 6,000 men; but the 4,000 troops which Gen. MacArthur was able to get within striking distance soon drove them out of the trenches. Although two days of sun had partially dried the rice fields, it was necessary for our men to wade in mud knee deep exposed to a galling fire of the enemy. The Filipinos had counted on a complete respite from fighting during the rainy season, but the work of Lawton, Hall and MacArthur has convinced them that the Americans do not wage war after the manner of the Spaniards. There are still weeks of rain and flood, but with the present activity kept up till the reinforcements from the United States arrive, it does not seem as if the conquest of Luzon could be prolonged.

Aguinaldo's Appeal

Although the State Department has no official knowledge of any appeal made by Aguinaldo to the Powers, there is no doubt that such an appeal has been left with the various foreign consuls at Manila, coupled with a request to forward it to their respective governments. While it is not customary for consuls holding exequaturs from a friendly power to carry on communication with a leader of an insurrection, it is not probable that the State Department will interfere. The military authority being supreme in Manila, Gen. Otis may object, but even that is doubtful. No foreign power is likely to interfere, and even should some of them decide to recognize the belligerency, that would not of itself be a *casus belli*. The gist of the argument is that the Filipinos had conquered the sovereignty of the islands before Spain signed the treaty of peace, and that any promise to cede them to the United States was null and void. The claim is also renewed that the American consuls, the military and naval commanders, each and all, recognized their sovereignty and promised to acknowledge their independence. Aguinaldo and his cause are not likely to be gainers by the appeal, but it may bring to an issue the attitude of other governments, and enable the Filipinos to see that there is no hope for them from this direction.

Parliament Prorogued

Grouse shooting begins in Great Britain on the 12th of August every year. The members of Parliament cannot be induced to remain in London after that time unless the necessity is urgent. Parliament was accordingly prorogued on the 9th, and the address of the Queen was much more outspoken than usual. In replying to several interrogations in the House of Commons, Mr. Chamberlain declared that in refusing to redress the grievances of the Uitlanders, the Transvaal Republic menaced the peace and safety of all South Africa, and that such a state of things cannot be tolerated. "We have put our hands to the plow and won't draw back," were the last utterances of the Ministry before adjournment. Quite in keeping with this vigorous language were the words of the Queen, who said that the position of her subjects in the South African Republic is inconsistent with the promise for equal treatment on which she granted internal independence, and a source of danger to the peace and prosperity of her possessions in South Africa. The Boers have interpreted these expressions as indicating Great Britain's determination to force them into a hostile attitude. The Volksraad has decreed that in the event of war the Uitlanders will be summoned to fight with the Boers. This has added to the feeling of uneasiness and unrest which prevails throughout the southern part of Africa; and, if the published reports are to be trusted, the situation has never been more unpromising than now.

Le Secret Dossier Judiciaire

The *dossier*, to which the Dreyfus court martial devoted several days last week, is simply a bundle of papers, as the word implies. It was made known to the public by Gen. de Pellieux, at the first Zola trial, who spoke of it as "*le secret dossier judiciaire.*" In this bundle is the famous letter which contains the expression, "*ce canaille de D—*" (that scoundrel D—). When this letter was read during the first trial of Dreyfus, in 1894, the word "Dreyfus" was used instead of the initial. This fact was established by the Cour de Cassation. It is more than intimated that several Frenchmen of national reputation were implicated in this deception, and it is claimed that De Freycinet resigned the foreign portfolio rather than consent that this fatal bundle of papers should be taken from the secret files. There are about four hundred pieces contained in the *dossier*. Many are known to be forgeries, some are plainly of value, and not a few contain messages which cannot be satisfactorily translated for want of a key to the cipher in which they were written. France, just at this moment, is not so much concerned with the actual contents of the *dossier* as with the probable consequences which its publication would entail on men whom she wishes to shield from harm.

Hurricane and Famine

On the 9th inst. a tremendous hurricane broke over the south coast of Porto Rico, and for two hours swept everything before it. Houses, trees, the growing crops, men, women and children, were piled in swaths of ruin. It is said that more than one thousand persons were killed, all of the crops are ruined, means of communication are interrupted, and the sanitary condition is most serious. The estimates of the loss are little better than guesses, but it cannot be less than $500,000, and may be four times that amount. Official despatches from Gen. Davis show the terrible plight in which the people find themselves, and urge immediate action. The Government has moved promptly, and hurried off an army transport with provisions. There are said to be 100,000 persons in danger of starvation, and subscriptions for their relief have been opened in several places. It is an excellent opportunity to win the trophies of peace by the most generous exercise of benevolence.

Southern Manufacturers

Twelve cotton mills with 70,000 spindles and 1,500 looms, four iron and machine shops, and fifteen other factories, all together employing 4,000 men and turning out an annual product valued at $6,000,000, is the record of Charlotte, N. C. The town had a population of less than 12,000 people in 1890, but it has wisely and intelligently entered upon a new era of manufacturing which promises much for the future. Columbia, S. C., is one of its rivals, and boasts of five cotton mills operating 250,000 spindles and more than 6,000 looms. It has not yet learned the importance of diversifying its manufacturing industries, and in this respect the North Carolina

town is in the lead. Too much in the way of immediate return has been expected of Southern manufactories, but the industrial development now going on will yet transform the tone and character of the whole South. Questions of political economy will soon cease to divide the two sections, and once these are removed the hostile sectional sentiments will gradually disappear. Manufactories in the South mean a ready market for the labor of the Negroes; and just as soon as it can be made plain that the interests of both races are in the same direction, the race prejudice will begin to melt away.

Decrease of Pensions

The fact that no less than sixty-three pension attorneys have been disbarred and ten more suspended is one of the pleasing features of the report of the Commissioner of Pensions for the year ending June 30, 1899. There are now 1,163 of these pension attorneys under ban. Although 40,991 names were added to the pension rolls during the year, there were 43,186 dropped, so that the list shows a reduction of 2,195; but there are still 991,519 remaining. The short war with Spain has caused 16,986 soldiers and sailors to apply for a pension, but only 295 were allowed up to the close of the fiscal year. The expenditures amounted to $138,253,922 91. This leaves a balance of nearly $2,000,000 returned to the Treasury. These facts show why the present Commissioner has excited the ire of the pension attorneys, and explain their efforts for his removal. Members of Congress are too often afraid to speak of pension abuses, but they should feel at liberty to commend the good work of Commissioner Evans.

San Francisco Primaries

The new charter of San Francisco was very generally commented upon last year. It embodies several modern theories of government, which are theoretically a great improvement. The primaries are held under the direction of the municipal election commissioners, and all the parties intending to make nominations must do it at the same time. The first test of the new law, last week, is said to have put the bosses to rout, and to have thrown the machine into a paroxysm of wrath and disappointment. The political boss is much too hardy a production to be easily scared or permanently defeated, but if the citizens of San Francisco have really developed a charter that will enable them to give free expression to their choice in municipal affairs, it will not be long before other cities have a charter of a similar pattern.

Negro Emigration

Bishop Turner of the African Methodist Episcopal Church wants Congress to make large appropriations to send the Negroes to Africa. The president of the Georgia State Agricultural Society evidently agrees with him. At a recent meeting of the Society his suggestion that the white man should assist the Negroes to leave the country was received with loud applause. The deportation of the Negroes has had many able advocates, but it is entirely impracticable. The American Negro will not go to Africa of his own accord, and if sent there will return as soon as possible. The success of the few who have tried to make new homes in Liberia is not encouraging, and of all the homesick people in the world those in that republic are the most homesick. The home of the American Negro is in the South. The South needs him. Some day it will learn how to utilize the vast capabilities of the millions of laboring men and women who only need intelligent direction to make the South the richest of all the lands on which the sun shines. The difficulties in the way have discouraged and disheartened both races, and professional agitators have prolonged the period of unrest. Goaded by the politicians on all sides, the white race has done the Negroes gross injustice. They show very little disposition to undertake the work that must be done, but the welfare of both races depends on a righteous adjustment of differences, and the protection of the Negro in all his rights as an American citizen.

Increase of Insanity in England

The latest vital statistics issued by English authorities reveal the fact that there are now 105,086 insane people in England, that the number increased last year by 3,114, that this exceeds any previous annual increase by about 1,000, and that the rate of recovery has fallen from 38.81 per cent. to 36 87 per cent. These figures have excited considerable discussion as to the cause; but inasmuch as the increase is the largest among farm laborers and ill-paid clerks, the prevailing opinion is that this awful state of things has been brought about by the stress of modern life and an insufficient supply of food. In other words, it is chiefly due to starvation! The subject of a "living wage" seems to need some attention in that country as well as in this one.

Acknowledging the Truth

Gov. Jones of Arkansas recently made a plea for moderation in condemning the wholesale murder of Negroes by white lynchers, because "generally" the victim was accused of the heinous crime of assault upon women. It is the usual plea. No amount of evidence appears to modify the persistency with which it is urged. It is all the more refreshing, therefore, to read in the columns of a Little Rock newspaper that not one-half of the cases of lynching are due to the crime mentioned. Of the seventeen lynchings in Arkansas within the last eighteen months, only four of the victims were accused of this particular crime. The same paper admits that there may be palliating circumstances when a mob avenges the honor of a woman, but it denies that there is any defence for lynch law even in those cases. "The reign of the mob," it says, "is anarchy pure and simple. The only safety is to stand against it in every case; to make the law the remedy for every abuse and every evil." The plain fact is that this deep passion for virtue, which is so constantly cited in defence of the mob, is an idle tale manufactured to condone the venting of savage hate on the Negroes. There is no color in virtue, but the same community which lynches a black man for this black crime is content with a petty fine when the criminal is a white man and the victim a black woman. If in all the lynching area there is one case of a white man lynched for this crime when committed on the person of a black woman, it has failed to get in print.

American Bridge Builders

The enterprise of a Pennsylvania Company in undertaking the contract to build a bridge at Atabara in the Soudan is bearing good fruit. Indeed, it begins to look as if the Company would have found it a paying contract if it had built the bridge for nothing. While the Scotch and English builders would not attempt to have the bridge ready for shipment in less than a year, the Pennsylvania Company had it ready for shipment in five weeks. It has now received the largest order ever given to any firm in the United States, from a foreign country, for bridge construction. The Imperial Government Railroad of Japan has ordered more than 7,000 tons of steel bridges to be delivered within one year and to cost $750,000.

Polizeiwidrigesvergehen

Austria has a novel variety of means for suppressing liberty and thwarting justice. She is one of the very small and select number of governments that has undertaken to provide for the punishment of offenses unknown to the laws. In doing this she has enriched the vocabulary of the world with the word "polizeiwidrigesvergehen." It refers to any act that does not commend itself to the police, and yet is not proscribed in municipal ordinances or national statutes. The police of all countries are occasionally at their wits' end because of the deeds or words of some sharp son of Belial who knows the extreme limit to which he may go without trespassing against the law. To the police of Austria is given authority to arrest any one guilty of an act which does not commend itself to them, to take him to the police inspector, and have him punished offhand, without judge or jury. He is haled to prison without delay unless he prefers to pay a fine sufficiently large to remunerate all those who have any connection with his offensive act.

Trade with South America

The merchandise that goes to the South American republics mostly starts from Europe. Mexico buys 49 per cent. of her foreign goods from us; the Central American republics buy only 37 per cent. Columbia buys 33 per cent., while Venezuela buys only 27 per cent. Brazil has no better customer than the United States, yet she insists on having the greater part of her bills paid in cash, and is barely taking 12 per cent. of her imports from us. Argentina takes only 7 per cent. This unfortunate state of things is due very largely to the fact

that our means of communication with the South American markets are sadly neglected. Almost every week in the year the Brazilian can reach the United States more comfortably, and about as quickly, by taking some steamer bound to Europe. Once in the European markets he is almost certain to buy his goods there, and content himself with increasing sales of coffee to us. The American people look with extreme disfavor on any proposition for subsidizing steamship lines; but South American markets are well worth the winning even against the odds of national prejudice, and we shall never win them till we have some ready means of conveying to them the products we have to sell.

Outlawed in Spite of Law

The saloon may be legalized by the statute law, but even in States where license prevails it is an outlaw at the bar of public opinion. The well-to-do residential districts in Boston will not tolerate it; it is recognized as a standing evil when located in the midst of the homes of the poor; and every traveler in New England hails with delight the announcement that the new Terminal Station is to be free from the curse of the saloons which make an approach to the Union Station a thing to be dreaded. The citizens of New Orleans are protesting with all their might and main against the granting of even one more liquor license on one of the principal streets devoted to the retail trade. They base their protest chiefly on the ground that the saloons depreciate property. The natural and instinctive opposition to the saloon and its inevitable results is slowly but surely doing its work. It is a singular fact that while many people have learned to look with more toleration on drinking habits, they have at the same time developed an antipathy to the saloon. But for stealing a march on its opponents, and consenting to the system of high license, it is more than doubtful if the number of saloons in the United States would not have been materially reduced by the good sense of the community at large.

Our Nearest Neighbor

Except Mexico and Canada, whose territories are absolutely contiguous to the United States, Japan is now our nearest neighbor. It is only two hundred miles from her recently acquired island of Formosa to our possessions in the Philippines, while the nearest of the islands she obtained from Russia (to the north of her central group) is within about five hundred miles of the Aleutian chain of islands which belongs to the United States. Six years ago Japan bought about $3,500,000 worth of our exports; a year ago the returns showed that she had bought $23,000,000 worth. In 1893 the United States furnished Japan with less than seven per cent. of her imports; in 1898 we supplied her with 14.4 per cent. This result is due to the fact that the producers and exporters have recognized the importance of this market, and that Japan in deciding to buy from the nearest market has established steamship lines connecting with United States ports. Raw cotton, kerosene oil, locomotive engines and railway material, flour and tobacco, are the five principal commodities which Japan is now buying of us. With a new currency, a new tariff, new treaties, and new relations with foreigners, Japan ought to become one of our best customers.

Progress at Rennes

After four days spent in secret session the Dreyfus court martial resumed its public sittings on Saturday. Gen. Mercier, who was Minister of War in 1894 when Dreyfus was convicted, was the principal witness. The enemies of the prisoner had promised the world that when Mercier should have told all, there would be no further question of the guilt of Dreyfus. He spent four hours on the stand, and then went out from the court room a man discredited by his own testimony, branded as a liar by Dreyfus, and hooted by the populace. He was followed by M. Casimir-Perier, who was president when Dreyfus was convicted. It is painfully evident that the ex-president felt that Dreyfus was innocent, and that for reasons of state he consented that an innocent man should be punished rather than France should be disturbed. Now he comes at this late day to undo his work. Saturday's session closed with every prospect of an early acquittal of Dreyfus. That night Déroulède and other noted agitators were arrested in Paris, the offices of the Patriotic League were closed by the police, and the plotters who would overthrow the Government in the interests of the Duke of Orleans were placed under military surveillance.

Up to Monday morning the friends of law, order and justice seemed to be having almost everything their own way. But the arch conspirators, who are bent on securing the conviction of Dreyfus, who have so often resorted to forgery and perjury, took another step and added murder to the catalogue of their crimes. As M. Labori, the senior counsel for the accused, was on his way to the court, he was shot in the back by an assassin and mortally wounded. Labori is one of the most brilliant of the younger men of the French bar. It was he who defended Zola on his first trial and who won high encomiums for his extraordinary ability, ingenuity, perseverance and eloquence. He was thoroughly familiar with every feature of the Dreyfus case and with all the wiles and treachery of the plotters against an innocent man. His assassination can but be a severe blow to the cause of Dreyfus. While good authorities predict that the assault will necessarily bring about the acquittal of the accused, the whole terrible history of this infamous case is against any assumption that anything that has happened, or that can possibly happen, will appease the wrath of his enemies who hate him with a hatred more intense as the proof of his innocence becomes more overwhelming. It must not be forgotten that the members of the court are predisposed against the accused. Gallifet, the inflexible champion of justice, could not have found in all the French army a court of perfectly fair-minded men, if the reports are to be credited. The acquittal of Dreyfus is sure to be followed by other trials in which many men of great prominence in the French Republic will come to grief.

Events Worth Noting

Admiral Dewey has arrived at Leghorn, and is reported ill with fever.

The yellow fever appears to have subsided at Hampton, Va., and the quarantine has been raised at Newport News and Norfolk.

A hail storm is said to have destroyed the crops on 250,000 acres of land within the limits of Minnesota, entailing a loss of more than a million dollars. Of this amount only about five per cent. was insured against loss by storms.

There have been 11,777 enlistments under the last call for troops, and the ten new volunteer regiments are about filled up.

Australia has sent $3,000,000 in gold coins to San Francisco. They will be taken to New York.

Japan has opened 22 new ports to foreign commerce, with the proviso that if the total amount of imports and exports shall fall below $30,000 in any of them, in any one year, these shall be closed.

The U. S. S. New Orleans, which put to sea from San Domingo to avoid the hurricane, returned to that port on Sunday, having weathered the storm without injury.

Great Britain will soon lay the keel of a new type of man-of-war comprising the mobility of a cruiser with the strength of the present type of battleship. Less armor, smaller guns and more speed are said to be the requisites of the fighting ship of the future.

The twentieth annual meet of the League of American Wheelmen was formally opened in Boston Monday afternoon at four o'clock. It is expected that 10,000 wheelmen will be in attendance, in addition to the local membership.

The executive board of the railway federation was called to Boston on Monday to consider the complaints of the telegraphers employed by the New England railroads. There is considerable dissatisfaction with the management o some of the departments, and rumors of a strike are heard from time to time.

It is now reported that of the five Italians lynched at Tallulah, La., three were naturalized American citizens. Some pecuniary reparation will undoubtedly be made by the Federal Government in the other two cases.

Maine has thus far been visited with a frost every month, but crops are looking fairly well. It is estimated that the summer visitors will spend more than $10,000,000 in the State during the present season.

It is reported that there has been some fighting at Samoa since the departure of the Commissioners, but neither Mallietoa nor Mataafa are credited with any designs against the peace of the islands.

THE CHURCH! THE CHURCH!

WHAT will make our beloved Zion a praise in the whole earth and a joy to the Lord? Not great numbers merely, not high social prestige, profound scholarship and immense wealth. For these things, however excellent in their way, may be bought too dear and may turn into sources of weakness. What, then, is the true strength of a church? Unmixed godliness, clean hands and a pure heart; a ministry and a laity, whether few or many, united in the purpose to overcome the world and crown Jesus Lord of all. More important than everything else is close likeness to Christ, intense desires after righteousness, a passion to be altogether good.

There is no danger in these days of our being too religious. If there ever was foundation for the charge that Methodists were righteous over much, that time has passed. The question whether a very large church can be really pure is closely akin to that other inquiry as to the possibility of a rich man's entering the kingdom of heaven, and must receive a similar answer. When the millions on the church roll begin to be counted with eager pride, and magnificent cathedrals tower here and there, while great enterprises literary and benevolent make wealthy donors essential and sought for, the tendency is to laxity of discipline, and the sentiment springs up which says: We must be more comprehensive; we must make it easy for those reared under other influences to feel at home in our midst; we must deny no one a place among us who has a good standing in the community and will help in our work. So the strict standard of other days goes down, and excuses are found for customs that would have horrified the fathers.

Is there a remedy? Yes. It is the same that has availed many times before. It proved effective in the gloomy days of the sixteenth century when widespread corruption had nearly throttled genuine godliness in Europe. It succeeded in the eighteenth century when the state of morals in England had sunk so very low. What was it to which Luther and Wesley made their appeal against the degeneracy of the time and the flood of ecclesiastical evils that threatened to sweep everything away? To the Scriptures. To the one immovable standard provided for just such periods of decay. Back to Christ, back to the apostles and prophets, they led the bewildered people, and secured a reformation that changed the aspect of affairs. It is the true method, the only way.

The principles of the New Testament must be applied unsparingly to our individual conduct, to our church life, to all our ecclesiastical practices. A deeper hatred of sin must be acquired, so that what is wrong shall not for a moment be condoned, no matter what specious plea is presented in its favor; nor shall a merely negative, non committal attitude toward it be under any circumstances suffered to pass as sufficient. There must be a clearer apprehension of the proper relation between the church and the world, as laid down in the Word, and the ineffaceable distinction between the two. There must be a warmer, keener loyalty to Jesus Christ, and a whole-hearted enthusiasm to make Him our model.

The qualifications for promotion and preferment in the church, and the practices pertaining to such matters, should be put on a Bible basis. The emphasis as to requirements should be changed. The chief stress should be laid on piety rather than smartness and facility in manipulating machinery. High office should not be given to those who are not high in holy living. Ambitious self-seekers should be dropped to the rear. Worldly or political methods for advancement wherever put in operation should receive a stinging rebuke. Modesty and humility should be at a premium instead of at a crushing disadvantage. Whisperings and plottings and buttonholings and diplomatic maneuverings on behalf of any candidate should be enough to condemn him to defeat. Whatever covets secrecy and cannot bear the light writes itself down as of the evil one. Selfishness is sin and deserves reproof, not honor, no matter what the circle in which it rears its ugly head.

We call for a higher standard, a Scriptural, New Testament standard, in all these things. Why should it be considered as asking too much? We plead that the mind of the Master, the Spirit of Jesus, may abound and abide in us, both with preachers and people. The ministry, especially, for they are the leaders, must set an unsullied example. "Be ye clean that bear the vessels of the Lord; touch no unclean thing." Let the watchmen lift up their voice and declare that for Zion's sake they will not hold their peace, for Jerusalem's sake they will not rest, until her righteousness go forth as brightness and her salvation as a lamp that burneth. Then shall Zion awake and put on her strength, shake herself from the dust, and don her beautiful garments. Then shall Methodism arise and shine, change ashes to beauty, the spirit of heaviness to the garment of praise, and become a glorious church, not having upon it spot or wrinkle or any such thing, holy and without blemish. May God speed the day!

UNKNOWN POSSIBILITIES

THE over-confident, the self-conceited young man is everywhere to be found. He always has the highest opinion of his abilities, and thinks that anything is within range of his limitations. It is a little harsh to say that he belongs to the class who are always willing to "rush in where angels fear to tread," but such is often the case. He is always garrulous and speaks in a tone of authority and conviction calculated to put his elders to silence. He dissipates a good deal of real ability in his efforts to do and say too much. He lacks balance.

In contrast to him is the young man who steadily distrusts himself, who refuses to put his abilities to the test, and whose usefulness is hindered by his belief in those two harmful words, "I can't." The young man who says "I can't" to anything before he has put himself to the test does himself an injustice and often keeps his own powers in check.

One of the most successful ministers in America says that for years in boyhood and early manhood he felt that he could not take the least part in a prayer or testimony meeting. For years his lips were silent, but when they were finally opened through a firm resolve that he would do his duty, he found to his surprise and to the surprise of others that he had unusual ability as a speaker. All of his timidity left him after a few trials, and it became a joy to him to testify for Christ. It was a marked case of self-repressed ability.

How much talent you may be repressing when you say "I can't" to the voice of duty. How many young men there are who feel that this or that good work is "not in their line." How many there are who say "I can't" without putting themselves to the test. The self-assurance of the conceited is almost as agreeable as the "I can't" of the inefficient who are in ignorance of their own powers.

Put yourself to the test whenever you can do so. Let there be no concealed possibilities in your life. The Lord has need of all your power for good. He will show you your real power and your real limitations if you will try to have them revealed to you.

Wesleyan Conference Notes

—The representative appointed to the Methodist Episcopal Church is Rev. Thomas Allen, who is likely to be president of the Conference next year. Rev. Hugh Price Hughes would have been appointed but for his desire to be in the Holy Land next spring, which led him to decline the honor.

—The great event of the Conference was the adopting, by a practically unanimous vote, of the report of the committee which provides that hereafter the Representative session shall be held first and then the Pastoral session, the president being elected at the Pastoral session of the year previous to the time when he takes office.

—A most enthusiastic meeting was held in the interests of the Twentieth Century Fund, the marvelous success of which has been the great event of the year. Already £702,674 have been subscribed, and the twelve months to come will certainly complete it.

—A donation from Lord Rosebery of £100 was enthusiastically received.

—There was rather a lively time over the temperance question, Rev. Thomas Champness wishing the Conference to put on record its "opinion that no Christian man should manufacture or sell intoxicating liquor;" but it proved to be far too radical to meet the minds of the brethren, and was defeated by a large majority.

—Holiness was the theme of the ex-president's sermon Sunday night—"Reckon yourselves to be dead indeed unto sin"—and a well-attended meeting for the promotion of holiness was held on one of the other evenings.

—A great sensation was produced by the presentation before the Conference, and also on the platform of St. James' Hall, Sunday afternoon, of eighteen French ex-

priests who have, with many others, recently come out of the Church of Rome and are living witnesses to the power of the Gospel. The movement is one of the most remarkable and promising of modern times.

—— The new president, Rev. F. W. Macdonald, made a most favorable impression in his official sermon — "He will reprove the world of sin, of righteousness, and of judgment" — his remarks to the probationers, his address to the laymen, and in all his utterances and bearing.

—— Fifty-two men were received into full connection this year. They were pledged to preach, not to read sermons; and this promise is hereafter to be regularly required of candidates.

—— A large number of requests from circuits for the reappointment of their ministers beyond the regulation three-year term were presented and most promptly granted. Thus elasticity is given to the time limit for exceptional cases.

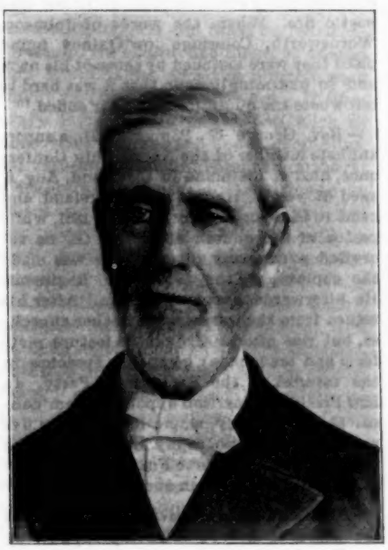
"A Merciful Man is Merciful to his Beast"

A YOUNG friend was discovered, the other day, looking into a concordance of the Bible to find the above proverb. Though the phrase was not found in the Scriptures, yet it was not strange she thought it might be there. We have no doubt that, as Christianity develops its normal fruitage in its disciples, there will be manifested an increasing and noticeable kindness and gentleness toward the animal creation. We have just been reading a noteworthy contribution from a distinguished English gentleman whose early manhood was passionately devoted to hunting; and he states that he took life for years without thought of the pain he was inflicting or of the reckless manner in which he was robbing a whole group of animals of a happy existence. But when he became a Christian all animal life grew sacred to him, and he could take it only when needed for food. He has devoted his later years to an interesting study of the habits and character of the animals that he formerly killed, and has lived in an affectionate and enjoyable relation with them. The birds, squirrels, deer and fish have become intelligently and permanently responsive to his kindness. He mentions, as one instance, that a horned-pout in a certain pond near his home comes to the surface daily at his approach to take food out of his hand. An article on "The Naturalist on the Thames" indicates the responsiveness of animals to a cessation of cruelty and to the manifestation of kindness: "The total prohibition of shooting on the water or banks is also producing the usual effect on the other birds and beasts. They are rapidly becoming tame, and the oarsman has the singular pleasure of floating down among all kinds of birds which do not regard him as an enemy. Young swallows sit fearlessly on the dead willow boughs to be fed; the reed-buntings and sedge-warblers scarcely move when the oar dips near the sedge on which they sit; wood-pigeons sit on the margin and drink where the pebble-banks or cattle-ways touch the water; and the water-rats will scarcely stop their business of peeling rushes to eat the pith, even if a boatload of children passes by."

Was not this the vision of gentleness which Isaiah saw when he wrote: "The wolf also shall dwell with the lamb, and the leopard shall lie down with the kid; and the calf and the young lion and the fatling together; and a little child shall lead them. And the cow and the bear shall feed; their young ones shall lie down together: and the lion shall eat straw like an ox. And the sucking child shall play on the hole of the asp, and the weaned child shall put his hand on the cockatrice' den. They shall not hurt nor destroy in all my holy mountain: for the earth shall be full of the knowledge of the Lord, as the waters cover the sea." One of the long-hidden truths which are now breaking forth out of the Scriptures, and which should be much more generally manifested in Christian living, is that "a merciful man is merciful to his beast." If the Christian Church had any suitable recognition of its larger spirit and mission, there would be no need of special societies for the prevention of cruelty to animals. There was much truth in the old proverb, "Love me, love my dog." An excellent illustration of the truths which we have only suggested is found in Elizabeth Stuart Phelps' intensely interesting story in the August *Atlantic* entitled "Loveliness," which we advise every one to read.

Death of Rev. Stephen Cushing, D. D.

REV. STEPHEN CUSHING, D. D., was born in Boston, March 15, 1813, and died in this city August 9. He was in usual health till within four or five days of his death. He was busy with his work until the last. It may be said of him that he ceased at once to work and live. He was descended



REV. STEPHEN CUSHING, D. D.

from stanch Puritan stock, and would himself have been a courtly Puritan gentleman if he had lived two hundred years earlier. He had all the good qualities of his ancestors. His two sons, well-known in Boston medical circles, both dying before the father, were in the war of the Rebellion as surgeons — one in the navy, the other in the army. His wife and three grandchildren survive him.

Dr. Cushing joined the New England Conference in the spring of 1833, and at the time of his death was the oldest, in point of membership, of any one connected with the Conference. From first to last his career has been one of honor and great usefulness. He was a sincere and upright man, and no one ever questioned his integrity. He had the entire confidence of those who knew him. Faithfulness is the word that characterizes the supreme quality of this servant of God. Whether in his home, in his pastoral work, in the pulpit, in the study, he was always faithful in the discharge of every obligation and the performance of every duty. The churches he served were always helped by his ministrations, and his influence was always thrown on the side of truth, purity and righteousness. Assisted by his devoted wife, many were the converts gathered into the church served by him during his ministry.

He lived a blameless life. His conversation and his actions were always above reproach. He was profoundly and earnestly loyal to the polity, doctrines, and experience of the church of his choice and love. Without a murmur or complaint he went to the fields of labor to which he was assigned and steadfastly and patiently and wisely did his work. The first seven verses of the third chapter of First Timothy supply an excellent portraiture of Dr. Cushing.

His funeral took place, Friday, Aug. 11, at 2 P. M. at the house of his daughter-in-law, Mrs. J. W. Cushing. Bishop Mallalieu, Dr. Parkhurst and Rev. E. W. Virgin took part in the services.

PERSONALS

— Rev. Dr. William Burt and family, of Italy, are expected to arrive in New York, Sept. 6.

— Rev. Samuel J. Mead and wife sailed for England, on their way to their mission field in Africa, Aug. 5.

— Rev. Dr. F. W. Macdonald, the newly-elected President of the Wesleyan Conference, is the uncle of Rudyard Kipling.

— Rev. W. C. Longden, of our North China Mission, has rejoined his family at Fredonia, N. Y., having recently returned to this country on sick leave.

— Dr. C. C. Lasby, of Indianapolis, sailed for London, Aug. 5, on the steamer "Manitou." A former parishioner defrays the expense of the ocean voyage.

— Rev. George W. Verity and wife return to North China, and Mrs. Anna L. Davis to Central China, by steamer "Empress of China," from Vancouver, Sept. 11.

— Hon. Alfred S. Roe, of Worcester, delivered a lecture in the Old South lecture course, this city, last week, on "Washington's Interest in Education," which was highly commended by the daily press.

— Dr. H. F. Wilson, who has been elected a professor in the College of Physicians and Surgeons of San Francisco, is a son of Rev. J. A. B. Wilson, D. D., formerly pastor of Eighteenth St. Methodist Episcopal Church, New York city.

— The return of Hon. Thomas B. Reed to this country after some weeks in England, will furnish fresh occasion for newspaper comment. Mr. Reed is so distinct and potent a personality that he cannot move about without political commotion.

— Senator Beveridge of Indiana, whose return from the Philippines is now anxiously awaited, will in the next Congress enjoy the distinction of being the only United States Senator who has personally visited the islands, studied their resources, and watched the progress of the war. He was an original expansionist, and it is claimed that his convictions have been intensified by his visit to the Philippines. It is a striking coincidence that both Senator Fairbanks and Senator Beveridge live in Indianapolis, and both belong to the Meridian St. Methodist Episcopal Church of that city.

— Ex-Gov. W. Y. Atkinson of Georgia is dead at the early age of 44. He was a man of marked ability, greatly honored and trusted by the people at large. It will be recalled that during his campaign for governor Mrs. Atkinson was his trusted and most valued assistant. In the many weeks that her husband spent stumping the State, she looked after all the correspondence in the campaign, appointed committees in the several districts, suggested ways and means

for the better progression of the political battles, and composed and sent out political arguments and statements defining her husband's position on matters of local and national importance.

— The opening sermon of the next Ecumenical Conference will be preached by Bishop Galloway.

— Miss Florence Mershell, of the Woman's Foreign Missionary Society, is on her way to this country from India.

— Miss Mary Jefferson has resigned the superintendency of the Chicago Deaconess Home, a post she has filled for several years.

— Rev. J. C. Granbery, Jr., son of Bishop Granbery of the Methodist Episcopal Church, South, is supplying our church at Clarkdale, Ill.

— Chief Justice William L. Chambers, of Samoa, is a member of the Methodist Episcopal Church, South, and was educated at Emory College.

— Bishop Keener is reported to have said that Methodism in Kentucky was set back fifty years through the neglect of her early institutions of learning.

— Dr. J. H. McCartney and family, of our West China Mission, returning home on a furlough, are expected to be at Girard, O., about the middle of this month.

— Rev. William Fletcher Cowles, D. D., who died in Burlington, Iowa, July 14, at the age of 80 years, was a distinguished minister who had done excellent work in laying the foundations of Methodism in the great West.

— Dr. James T. Hatfield, professor of German in Northwestern University, sailed last Saturday for Europe, whither he goes to take part in the celebration of the 150th anniversary of the birth of Goethe at Weimar, Germany, Aug. 28.

— A friend says that at least there were three good sermons delivered on one of the days of the Yarmouth Camp-meeting, when Bishop Mallalieu preached in the morning, Rev. G. S. Butters in the afternoon, and Rev. S. M. Dick in the evening.

— The *Northwestern* of last week observes: "Rev. J. W. E. Bowen, of Gammon Theological Seminary, Atlanta, Ga., is in the North, assisting by lecture and sermon at many Chautauqua assemblies, wherefrom we hear gratifying praise. Dr. Bowen preached at Trinity Methodist church in Chicago, last Sabbath morning."

— Rev. James D. Eaton, D. D., missionary of the American Board in Mexico, writes in enthusiastic strain of the Mexican National Convention of Young People's Societies and of Sunday-schools, which has just been held in the old and rich city of San Luis Potosi. On Sunday morning the only English service was held in the beautiful new edifice of the M. E. Church, South, when Dr. John W. Butler preached to a large assembly an impressive discourse from Eccles. 9: 10: "Whatsoever thy hand findeth to do," etc.

— Mrs. Harriet Jordan Simonton, wife of Rev. J. P. Simonton, pastor of the Methodist Episcopal Church, Ellsworth, Me., passed away, Aug. 10, after an illness of more than six weeks. Funeral services were held at the parsonage, Aug. 11, conducted by Rev. S. L. Hanscom, of Bar Harbor, assisted by local pastors. There was singing by a male quartet, and beautiful flowers were brought in by friends. The burial services were conducted at Rockport, Saturday afternoon, by Rev. C. A. Plumer. A suitable obituary of this most excellent woman will appear later.

— Mr. Walter H. Page has resigned the editorship of the *Atlantic Monthly*, and has accepted an invitation to take a prominent post in the direction of the literary work of the allied houses of Harper & Brothers and the Doubleday & McClure Co. His successor in the editorship of the *Atlantic* is Mr. Bliss Perry, known in literature as the author of two novels and a number of essays and stories. Since his graduation from Williams College in 1881, Mr. Perry has been in the department of English, first at Williams and afterward at Princeton University, where he was lately appointed to the Holmes professorship of English literature.

— The New York *Tribune* announces that Rev. Dr. H. H. Birkins died, Aug. 12, in St. Luke's Hospital, New York, aged 65 years.

— Mr. Edwin O. Grimes, of Boston University, has been elected to the chair of history and sociology in Baker University, Baldwin, Kansas. Mr. Grimes is an alumnus of Baker University, and since graduating has spent two years doing post-graduate work in history, sociology and philosophy in Boston University.

— The *Philadelphia Methodist* of last week devotes an editorial column to the lectures which Prof. C. T. Winchester, of Wesleyan University, delivered at Ocean Grove. The editor in most generous terms commends the lectures, saying in part: "Professor Winchester sifted the dross from the gold, and wrought the most beautiful fabrics out of shreds with a delicacy and discrimination that proved him master of the art of speech. Every sentence was a sweet surprise all aglow with poetic fire. Where the words of Johnson, Wordsworth, Coleridge or Quincy found place they were matched by those of his own, and so charmingly done that it was hard to tell where the quotation began or ended."

— Rev. George W. Pepper, D. D., a superannuate member of the North Ohio Conference, died at his home in Cleveland, Aug. 6, aged 63 years. He was born in Ireland, and came to this country in 1854. In 1861, while pastor of the church at Keene, O., he recruited a company, of which he was made the captain, in the 18th Ohio Regiment. He afterwards became chaplain. After his return from the war he served other churches, but was often heard on the lecture platform and made many campaign speeches in the interest of the Republican Party. In 1890 President Harrison appointed him consul at Milan, Italy, where he remained five years. An autobiography of his life, with the title, "Under Three Flags," was recently reviewed at length in our columns.

— The *Philadelphia Methodist* announces the death of Rev. John Thompson, a living apostle of holiness, known and read of all men. He passed away at Mountain Lake Park, Aug. 2. Dr. Thomas, the editor, says of him: "Next to Alfred Cookman, John Thompson satisfied us with the sense of personal godliness and high resolve to render to God the heart's purest devotion."

The same paper also announces the decease of the honored and greatly beloved layman, John Gillespie, who passed away while sitting in his chair, Aug. 3. He was born in Philadelphia in 1825, and held important official positions in the church. He left to Covenant Church $10,000; to the Methodist Episcopal Hospital, $10,000; to the Methodist Episcopal Home, $2,000. He was a liberal supporter of these institutions while living, and richly endowed them by these munificent gifts.

— A personal note received from Chancellor J. R. Day, written from Monmouth, Me., is of so much interest that we venture to share the following paragraph with our readers: "Mrs. Day and I are here on the homestead of my parents with my sister. My father and mother went to heaven from this old brick house beneath a far-branching elm a few years ago. I have sold my farm, but had to have a little of farm-life. We shall be here a few weeks. Today is the anniversary of my going to Kent's Hill — I dare not tell you how many years ago. I had never seen him, and my ideas of Dr. H. P. Torsey were large, but when I found him he was larger than my ideas of him. That was when he was in his prime. The 16th I am to preach before the State Convention of Epworth Leagues at Northport, and return there and give an educational address in the interest of Bucksport Seminary on the following Tuesday. In the interim I plan to see my birthplace — Whitneyville — glance at Machias, and spend a couple of days at Lubec, where my superintendent of buildings is spending his vacation in his native town."

BRIEFLETS

A review of Bishop Foster's sixth volume on "Studies in Theology" will be found in our regular Book Table.

Most of our readers do not need to be informed that there are no daily papers among us of higher standing for ability, conscientious conviction and purity than the two from which we quote so freely in this issue — the *Boston Advertiser* and the *Springfield Republican*.

One reason why we remember rainy days and think them worth noting in our diaries is because they are so much more rare than sunny days. Is it not likewise with our storms of grief? They are comparatively rare in human experience; and when we are called upon to bow beneath them we ought not to be unmindful of the fact that the bright days of blessing all about them are what make them seem so dark and bitter.

In response to a question from a subscriber, Rev. Dr. Moore in the *Western Advocate* very wisely advises against the election of women delegates to the next General Conference.

For the first time within recollection the Obituary pigeon-hole of ZION'S HERALD is empty, thus necessitating the omission of that department this week.

Religion is something wholly determined by inward vision. To one, a cloudy horizon at night seems like the black belt of relentless fate. To another, it seems like the arm of God encircling the world.

The New York *Tribune* says much, and hints very much more, in saying: "The friction which has developed at Washington between the friends of the American University and the friends of the University of the United States suggests the reflection that with these two rival institutions and the Columbian, Catholic and Georgetown universities the national capital will soon have as many seats of higher learning on its hands as any budding and ambitious Western State."

There is indeed one sense in which sins and weaknesses are blessings. Without them, how should we ever know the pitying helpfulness of God?

The *Morning Star* calls attention to the following fact, which is made significant because the South is usually a half-century behind in its theological tenets: "Rev. Dr. Woelfkin is pastor of one of the largest and most influential Baptist churches in Brooklyn, N. Y. Being recently in Richmond, Va., he preached for an open communion Baptist church (the Seventh St. Christian church) and administered the communion. A Richmond despatch stated that it is the

first case of the kind in that city, and that it is much discussed, but with no unfavorable criticisms."

Essential goodness does not consist in doing good things. If this were so, hypocrites would be saints. Essential goodness consists in doing *all* things with the right motive and spirit.

An honored editor of one of the metropolitan dailies of the country, writing of the revelation in the Schell case and comparing business standards and practices with those which are permitted in the church, says: "Why, the vast business enterprises of the world would go to smash in a day if business integrity should suddenly sink to a level with that of denominational and ecclesiastical organizations." The appalling feature of this statement from a well-known friend of the church lies in its unquestioned truthfulness. Shall not Christian men heed this indictment, and determine anew to help remove this standing offense?

The vote for disestablishment in the British Parliament passed by a smaller majority than ever this year. Mr. Broadhurst, to the great praise of the Wesleyan Church, contrasted their nobler way of raising ecclesiastical funds by reference to the heartiness of response in the million guineas fund.

It is current, and is to be noted as a singular drift, that the Chicago Theological Seminary (Congregational), which is said to be the oldest institution of its kind in that very considerable part of the United States lying west of Cincinnati, has decided to open its doors to women on equal terms with men at the beginning of the new academic year.

It is no less our duty to be true to earth than to be true to heaven — true to the best and highest life we know in this world. Heaven is conditioned upon earth, and the everlasting kingdom begins here.

Arrangements are being made to hold a Methodist Episcopal Congress some time in December next. This Congress will probably be held in Philadelphia. It will be strictly in the interest of Methodism, with special relation to the Twentieth Century Thank Offering. A thorough and vigorous program is in course of preparation.

There was never a musical instrument made so perfectly that it could get along without the tuner. So with souls; there are always times when we need to be strained and tested and brought up to concert pitch.

The *Universalist Leader* thus makes use of a noble example in Wesleyan Methodism in order to influence its own readers to generous giving: "A Methodist church in London has subscribed twenty-five thousand dollars to the great Twentieth Century Fund of that denomination, and is to raise it by taxing each of its members five dollars, the sum to be paid in two years. It is an illustration of what can be done by the unity of the many in one great purpose. Five dollars called for at once would be a trial to many church members, but distributed through two years there are few who could not with little effort meet the obligation. It needs but a thorough consecration to the great object to make possible the most gigantic plans."

Do not be troubled about where your body will rest when you are done with it. The most neglected country graveyard, overgrown with weeds, lies just as near the gate of heaven as Greenwood or Mt. Auburn.

SECRETARY SCHELL'S "SERIOUS OFFICIAL WRONG"

THE exposure of Secretary Schell's official wrong-doing, made in our columns last week, has been followed by the very results that we anticipated. Our readers are surprised, shocked and thoroughly indignant. Our people, as a whole, are lovers of truth and right-doing according to the New Testament standard, and cannot be confused or sophisticated. They are very jealous of the good name of the church, but they want no compromise made with unrighteousness and no official iniquities concealed or condoned. With the inexorable demand that the League and the church be relieved *immediately* of any further responsibility for Secretary Schell, is mingled an emphatic expression of wonder and amazement that any one could have been insensible to his "serious official wrong," or could, for a moment, have consented to his holding longer the position which he has so greatly dishonored.

While the trouble was hidden from the League and the church, they were under no responsibility; but now that they are in possession of the facts, responsibility begins and must be fearlessly borne. No shame has hitherto rested upon the League and the church as a whole; but now both must act. If Secretary Schell still resists the wish of those who would keep the church pure, and refuses to resign, then the outburst of righteous protest must be made so general and emphatic that he will not only have ears to hear, but the will to obey. Is the Epworth League to suffer because of Schell's wrong-doing? No, if it instantly condemns it, and insists upon his immediate resignation. Let the League, therefore, in every chapter, hasten to denounce this "serious official wrong" and demand Schell's withdrawal. Let it instantly purge itself of any and all responsibility for his official wrong-doing, and it will thereby put itself right. The church, as a whole, is not at fault; it did not plan this great wrong; it will only become responsible if it manifests insensibility to it. The church only becomes guilty when it seeks to conceal and compound the wrong-doing of its official representatives. Let any beware who now seek to extenuate and condone. Let them understand that by taking such an attitude they become accessories to the act itself, and must inevitably share in the condemnation both of the church at large and of the general public. One man only is guilty of this great wrong, and one man only is primarily responsible for the humiliation which the church suffers. Is Secretary Schell morally blinded to all sense of obligation to the League and to the church? Will he not listen to his friends? Must the church be put to the additional shame of forcing him out of his secretariat? Then on him will rest the deeper disgrace and odium.

As Others See It

AS an indication of the feeling among HERALD readers, the editor states that, while in receipt of a large number of letters concerning the exposure of Dr. Schell, he has not, at the time of going to press, received any communications except from those who heartily and emphatically approve his course in the matter. The following are a fair illustration of all that have been received.

Rev. D. H. Ela, D. D., of East Douglas, writes: —

"I think this week's HERALD about the best and bravest you have ever issued. The explosion of that 'Schell' in the Epworth camp is heroic and for the salvation of the League."

Principal W. M. Newton, of Montpelier Seminary, writes: —

"God bless you! Cold type will not express the way I feel about this Schell case. What is our church coming to when such things are tolerated and condoned? We wonder why we are not having a greater hold on certain classes of the community, but the answer is not far to seek. Business men despise such handling of a case like this. When will we get over this maudlin sentimentality some of our ministers seem to have such an over-abundant stock of? We need a good revival of respect for the majesty of law and a willingness to let strict justice take its course no matter where the blow falls, and *this* revival like all others must begin with those who serve the altar. The men who voted to continue Schell ought to be made to feel so uncomfortable that they will now turn to and turn him out."

Hon. C. C. Corbin writes from the Poland Spring House, Maine: —

"I have just finished reading the HERALD in which the Schell matter is considered. It does seem very strange that with the facts before them the members of the Board of Control could have taken the action that they did. From now out we must apologize for one of our leading officials just as long as he holds his place. I don't like to be forced to occupy this position. It is sometimes said that the laymen are not as careful of the honor of the church as are the ministers. I think that this action is entirely upon the opposite line. Even men without religion admit that 'Honesty is the best policy.' Here we seem to pay a premium for dishonesty. Our officials should at least be *honest with the church*, and it seems to me that they have not been in their treatment of this matter."

Rev. D. A. Whedon, D. D., of East Greenwich, R. I., writes: —

"I have read with pain what your issue of this week has to say about the 'official wrong-doing' of Secretary Schell. You rightly say it 'cannot be condoned.' Nor can the falsehood in denying the existence of the contract by which he shared in the royalty. But that two-thirds of the Board of Control, with full knowledge of the facts, could possibly reach the conclusion of 'no wrong intent' is even more astounding. The whole story is terribly sad and disgraceful, but I am glad that you had the grace to tell it. It was time to let in the light. It will make our people, old and young, hang their heads with shame that such things can be; but better so than cover them up. The secretary should be made to resign, or be dismissed, and the Board can retain the confidence of the church only by a reversal of its action. Nothing else will satisfy our ministers and laymen. We must have clean hands in official position, even if we cannot have clean hearts."

We have space only for this additional communication from Rev. M. S. Kaufman, Ph. D., of Brockton, and present it because of its highly forceful and practical suggestions. He writes: —

"In my judgment you have done the church and the Epworth League an invaluable service in exposing the Schell case. I have just written to Rev. Luther Freeman, president of the First General Conference District Cabinet (of which I am a member) suggesting that he draw up an appeal to the General Board of Control urging the demand for Secretary Schell's immediate resignation; that this appeal be signed by every member of our cabinet, and then have this action communicated by our secretary to the secretary of every other General Conference

[Continued on Page 1060.]

MISSIONARY HYMN

REV. D. H. ELA, D. D.

It shall be done. His word unbroken —
The promise of the Lord — stands fast;
The spreading light and truth foretoken
The kingdom shall be His at last.

The signs of its fulfillment brighten,
The dawn-rays pierce the cloudy dun,
The golden shafts of morning lighten,
Earth shines in glory of the Sun.

In every land is heard the story,
Wrought into speech of every tongue,
'Neath every sky the kindling glory,
In every soil the seed has sprung.

Wide and more clear its beams extending
Scatter the darkness and the night,
And heaven to earth its glory lending
Shall fill its last abode with light.

East Douglas, Mass.

THE ATONEMENT

III

PROF. BORDEN P. BOWNE, LL. D.

THE primal attitude of God toward the human world, we have said, must be that of love in all the manifold expressions which our human life requires. But as this life develops into the moral form, the moral nature makes its demands. It is conceivable that God should have made a world capable only of sentient and non-moral satisfactions. The animal world seems to be of this kind. In such a world it suffices to furnish the conditions of animal development and comfort. But if a moral world is to exist, the moral nature must prescribe its form and imperative conditions. And one thing on which the moral nature is categorical and unyielding is that moral good and moral evil shall not be treated alike. It would be the overthrow of the moral universe to hold that moral evil could ever be ignored as indifferent or treated as if it were good. Now we are in the world of moral persons, and here we come upon a real moral difficulty which demands consideration, one which has formed the real strength of the theories of the atonement that have demanded some sort of satisfaction as a condition of forgiveness; although they failed rightly to apprehend the nature of the demand.

And here, again, in order not to lose ourselves in abstractions, we must recur to the concrete life once more. We cannot too resolutely keep to the world of actual experience. We observe, then, that our moral life is not something going on in a vacuum by itself and without relation to the system of law and reality. It is conceivable that there should be a life with only abstract moral contents and adapted to an abstract moral probation. This is the kind of life which the abstract theorists seem to have in mind when they make theories of the atonement. But our life is altogether different. It roots in and grows out of the natural life of sense and impulse and desire; and it is geared throughout with the world of natural law and uniform sequence. The moral life abstractly considered deals only with will and motive, but the moral life concretely considered deals with the whole system of law and consequence besides. And the concrete moral life is the only reality; and its aim is not simply to be formally good, but to attain unto largeness and richness and fullness of life itself. The abstract moral form is but the form; the contents are life, ever more abundant and glad and blessed.

This order of law and consequence exists as the foundation of our life. And this fact compels us to transfer the whole question of salvation from the realm of fictitious forensic abstractions and barren legalities to the realm of living natural and moral law. It is not a question of courts, but of life; not a question of abstract rules, but of the solid structure of reality. We have not to deal with arbitrary enactments, with penalties arbitrarily attached, but rather with constitutional law — that is, with law wrought into the constitution of things and executing itself with the inevitability of gravitation. Any real solution of the problem must be sought from this point of view. We exchange, then, the forensic standpoint of external enactments for that of organic law.

And this fact enables us to make another distinction of great importance for the understanding of this matter of forgiveness and salvation. The moral life is now seen to involve two elements: relations of will and a set of organic consequences. The two interpenetrate, but are nevertheless distinct. The former represents the attitude of the will, the latter is independent of volition and represents the stored-up and incarnated outcome of conduct in the world of law.

We now return to the question of forgiveness. In the personal field evil-doing is followed by the displacence of moral beings, whether the deed be against ourselves or others. The attitude of the moral will is this personal displacence toward the offender. Forgiveness would mean the removal of this displacence and the restoration of the offender to harmonious relations of will again. The condition of such forgiveness would be true repentance; that is, a heartfelt repudiation and condemnation of the deed and a purpose to rectify the wrong done so far as possible. With God and man alike such repentance should remove personal displacence and restore the offender to harmonious relations of will with the one sinned against. There is nothing now in the attitude of his will which calls for condemnation. But this would not end the matter; for in the other field of law and outcome forgiveness does not cancel consequences. The spendthrift may be forgiven, but his property is gone. The abuse of health may be forgiven, but the broken constitution remains. No forgiveness, no pardon, can recall the wasted years, or bring back the vanished opportunity, or make the past never to have been, or escape its entail of evil. Experience gives no hint of such pardon as this.

In this realm of constitutional law the utmost we may hope for is that consequences may be eliminated by bringing in other laws, as health eliminates disease. And in order to any effective forgiveness it is necessary that the system of law shall be such that restorative or countervailing agencies shall exist whereby the evil tendency may be prevented from becoming fatal or from continuing forever. As provision is made in the physical system for restoring equilibrium when the disturbance is not too great; or as provision is made in the living organism for the elimination of disease within certain limits; so provision must be made in the moral system for moral recovery. Otherwise there can be no moral system under human conditions. Without such provision the system would be a kind of Rupert's drop which would fly into flinders at the first infraction.

We have, then, an unchangeable system of law, not forensic but expressed in the nature of things, as the precondition of any moral and intelligible order. And this system must be looked upon as an expression of the Divine goodness and righteousness; and being such, it must be without variableness or shadow of turning. No arbitrariness can be admitted here. Thus we come in sight of a fixed system of law to which all our conceptions of forgiveness have to be adjusted. And it would be more tolerable to the moral nature to deny outright the possibility of forgiveness than to allow this system to be tampered with in such a way as to treat good and evil alike or to introduce arbitrariness into the Divine procedure.

And here is the truth, and the only truth, in the traditional philosophies of the atonement, the claim that sin itself can never be treated as a matter of indifference, and that its forgiveness can never be a subject of arbitrary volition. There are moral conditions to be regarded which are of absolute obligation. But while these philosophies have rightly held this truth, they have by no means succeeded in rationally satisfying the demands in question. They have insisted that the consequences of sin cannot be canceled without an atonement; but have signally failed to see that they are not canceled even with an atonement. Their occupation with fictitious forensic consequences has prevented their seeing the world of concrete consequences.

An opposite error of the sentimentalists must be noticed at this point as resting upon the same oversight of the system of consequences. We might well fancy, in some moment of moral relaxation or of half vision, that there ought to be absolute forgiveness upon repentance, with relaxation of all penalty. This notion would root in the nervous sensibility rather than in the moral reason. In the root sense of the word it would be pathological rather than moral. Its plausibility rests upon oversight of the distinction between forgiveness as the removal of personal displacence and forgiveness as the canceling of natural consequences. Repentance, too, is superficially conceived. In fact, true repentance is so difficult and takes such deep hold on the moral nature that not without reason is repentance itself viewed as the gift of God. Mere regret, especially in the face of penalty, is not moral at all; least of all is it any ground for forgiveness. For the rest the sentimentalist fails to see that consequences are not forgiven. He also fails to see that as God's laws are founded in love

and wisdom, there can be no departure from them. There are conditions for everything in the divine order, and a road to every place. If we wish the thing, we must fulfil the conditions. If we would reach the place, we must travel the road. We shall never get wheat by planting weeds; and just as little shall we reap to the Spirit if we sow to the flesh. Imagine the folly of one who should say, "I sowed weeds, but I expect wheat. For I have repented since then, and I trust I shall have wheat when the time comes." Such is his folly who in a world of law expects to reap what he has not sown, or to escape from reaping what he has sown.

This point deserves emphasis, for there are many crude and immoral notions in popular religious thought concerning what forgiveness does. These are illustrated by that odious fancy which one often comes upon in religious circles, that the best adjustment between this world and the next would be to sin as long as possible and repent just in time to escape the penalty. Such a notion has no warrant in experience, is odious to conscience, and is most unseemly in the face of unchanging law; and one holding this notion should consider that true repentance is thereby made impossible, and that forgiveness does not cancel consequences.

Boston University.

COMMON SENSE vs. CHRISTIAN SCIENCE

BISHOP C. C. McCABE.

AMONG my circle of friends a notable event has recently occurred, which, if the parties concerned had been Christian Scientists, would have been heralded forth as a clear case of healing after their methods. A lady who had been bedridden most of the time for fifteen years is now a mountain climber. She can start out, staff in hand, for a five-mile walk any fine morning. The glow of health is on her cheek; the vigor of youth is restored to her.

Wonderful thing! Several times I have visited her and prayed for her restoration to health; and I suppose fifty other ministers and Christian friends have done the same thing. God answered prayer by giving her enough common sense to go to an eastern city and consult a very distinguished physician, and, withal, a very honest man, who always does his best for his patients and tells them the exact truth. He is a little rough sometimes, and seems lacking in the tenderness which a physician ought to manifest when dealing with invalid ladies.

This lady was brought into his presence. He gave her a thorough examination and to her consternation said, "Get up and walk."

"Why, doctor, I have not walked for years."

"No matter; get up and walk. I will give you no medicine. You do not need any. Get up and walk."

At last the lady yielded, expecting to demonstrate her utter inability to obey the order. Slowly, painfully, she put one foot before the other, and day after day she walked a little about the room. Then she took a very short walk out of doors. The distance was gradually increased until she could walk a mile, then two, three, four, five! She is a healed woman, and healed without medicine.

There are thousands of such women in the country — shut-in women, at whose gates the local physicians halt every day with medicine chest in hand and for their services receive their monthly checks. The stern old doctor's prescription would cure many of these women, although it might terribly hurt their feelings for a time — "Get up and walk!"

I know of another lady in New York who changed physicians after ten years of failure to get back her health. The first prescription of the new physician was, "Get out of doors today and walk half a block." She tearfully remonstrated, but he insisted, and won his point. Today she can walk from 40th Street to Canal Street and return, just for a morning stroll, and her physician has to trot to keep up with her sometimes. To her it is a joy to live. If you ask that doctor, "Was this a case of Christian Science healing?" he will say, "No, indeed; just a case of good common sense."

There are, however, enough of these "shut-in" and "bedridden" people to keep Christian Science healers in victims for a long time unless the physicians are as wise as the two above mentioned.

MICHIGAN LETTER

"N'IMPORTE."

SINCE "N'importe" last took his pen in hand to let you know of Methodist happenings in Michigan, weeks have fled by and months have passed, and we are now in midsummer. The city churches are now, many of them, pastorless, albeit but few of them are closed. Other denominations close their leading churches when the pastor "goes a-fishing" in vacation time, but the Methodists of Michigan keep open house on Lord's Day, and the few people who "stay by the stuff" hear some good preaching from the stranger within their gates. Michigan has many lakeside resorts, and their population is swelling every year from the interior cities and towns, until it is getting to be quite a serious problem how to sustain the services in the churches in many places, and keep the Sunday-school from utter collapse. A leading layman of our State, who always stays at home in the summer time, said to me not long ago, "With our church, this exodus to summer resorts is getting to be a very serious matter. We hardly know what to do for two or three months." But the tide flows on, increasing every year, and unless one has a cottage by some lake somewhere, he is quite out of fashion over in our State.

Our newest resort is attaining quite pretentious proportions, and that right quickly. It is Orion, which advertises large and offers inducements religious and literary and musical very attractive, as well as lakes and islands galore, and bids fair to be quite a rival of Bay View.

The Epworth Assembly at Epworth Heights, on Lake Michigan, is having quite a boom in cottage building, and offers this year a very attractive program.

Bay View, of course, leads the procession in number and variety of attractive features, under the leadership of its new director, Mr. Horace Hitchcock, of Detroit. All of these Assemblies are now in progress, with large crowds in attendance, pulled thither by attractive programs, and pushed thither by the excessive heat of the past few days.

* *

This has been a great year for our preachers going to Europe. Several are now over the sea, and some are just returning. Most of them have gone on pleasure bent, although one was advertised as going to make "a further study of Egyptology" in the British Museum, while indeed his acquaintances in these parts had not known that he was aiming at such profound scholarship.

* *

There have been two or three councils over the Twentieth Century Thank Offering, and the coming sessions of the Conferences will probably endorse the proposed plan to undertake to raise three quarters of a million in Michigan, divided equally between the two Conferences.

Albion College hopes to secure a hundred thousand from each Conference to swell its endowment, and will probably ask each Conference for an agent to go out and find the money. The Conference Claimants' fund of each Conference will be swelled fifty or one hundred thousand, also, it is hoped, and talk is that an agent will be out seeking the wherewithal for that.

It is reported that a Michigan Methodist banker has made a will by which he will leave $100,000 to Albion to endow fifty scholarships at $100 each. The conditions are that the recipients must live within the bounds of Michigan Conference, must be Methodists, and have the endorsement of their pastors and presiding elders. Then they get the $100 for four years only, and can spend it for silk hats or cigarettes, chocolate ice cream or gum, as they see fit. If the $100,000 had gone to endow three professors' chairs, or to the regular endowment fund of the college, to be administered by the trustees, it would seem to one up a tree as a much wiser investment than to give it in scholarships, which in some cases may be a positive damage to the recipient. Still, a man who has money can bestow it in all sorts of queer ways if he will, and there is none to molest or make afraid.

The annual "deficit" was less this year than last, but the deficit was there as usual, and some good-sized bequests will be necessary to reduce it to zero. But zero will be the mark some sweet day. Prof. Dickie, who is managing the endowment fund, is proving himself a capable financier, and he is handling the college funds with skill. Twice has he represented Michigan Conference in the General Conference, and will probably go again next May. His friends are talking him for Book Agent, and no one doubts but he will make a good one, than whom a better would be hard to find.

* *

By the way, speaking of General Conference reminds me that the time of electing delegates is drawing on apace, and yet, while your writer travels about considerably in the State, he hears almost no gossip, especially among the ministers, as to who will probably be elected. Outside of two or three in each Conference who are quite sure to go, it would be risky to make a guess on the last half of each delegation. The fact is, there is probably as little "politics" in the Michigan and Detroit Conferences as anywhere in our connection. So far as your correspondent has heard, there is no making of slates, no laying of wires among the preachers in our State to get elected to the General Conference. This does not appear to be quite equally true among the laymen. Some of them seem to be trying to get there, and are already "sawing wood." One aspiring young man is said to have begun laying his wires before the last session of his Confer-

ence, and has already written to every preacher in the Conference and announced himself as a "candidate," and solicited the preacher's help to secure his election. And the story is that when he began this he thought the preachers helped by direct votes to elect the laymen. This is "politics." But of this kind, thank the Lord! there is none among the preachers.

* *

The last legislature established a normal school at Marquette, in the Upper Peninsula, and Prof. D. B. Waldo, a bright young man of the Albion College faculty, has been chosen as the new president. Prof. Waldo has eminent qualifications for his responsible position, and his friends feel confident of his success. No better man could have been found for the headship of the new college, and Methodists of the State are happy over his selection.

Prof. Ford, of the Albion faculty, has a leave of absence for a year's study in Germany. He has already crossed the sea, and will sojourn at Munich and make a special study of German literature.

Two of our preachers were made doctors in divinity by Albion College at its last Commencement — Rev. John Sweet, of Detroit Conference, and Rev. L. E. Lennox, of Michigan.

* *

Rev. E. L. Kellogg, presiding elder of the Grand Traverse District, Michigan Conference, has recently died, and Rev. J. W. Miller has been appointed to fill out the year. Mr. Kellogg was a good man, true and faithful up to the full measure of his ability, and was closing his term on the district. The number willing to be sacrificed on that district altar at the coming Conference is said to be of considerable magnitude. It is funny that while so many are pitching into the presiding eldership, there are so many who want to be it. Strange anomaly!

Bishop Goodsell is to take us through the rapids in Detroit, and Bishop Fowler in Michigan. Bishop Goodsell has never come to us, and we shall all be glad to see him. Bishop Fowler has been with us once before, and some will be glad to see him.

* *

The year has been a good one with Methodism in the State. We shall probably report an increased membership this year, for while there have been no sweeping revivals, there has been a very general ingathering of souls. Many church debts have been paid, and a few new churches and parsonages built. The benevolences will advance, very probably, and the preachers be better paid than last year.

DOING GOOD IN VACATION TIME

IT is right to have a vacation when one has earned it and needs it. But one should not take a vacation from being good and doing good, even while resting. There is only one record of Jesus giving or seeking to give His disciples a vacation, and His word to them was not, "Go ye apart, and rest awhile," but "Come ye apart, and rest." They were to go with Him. We are not to leave Christ and Christ's service, or the Christ-life, when we turn aside for a little rest. Some people seem to think that they should drop everything, even their church life, sometimes their Christian behavior, when they go away to take a vacation. But this is not right. We must be Christians wherever we go, for we are always on duty, we always represent Christ. Wherever we go we should go with Christ. Wherever we stay, even for a day, we should confess Christ.

There are many ways in which we may do good when away from home for longer or shorter periods of rest. If we are spending our vacation weeks in a country place, where the church is small and the workers are few, we can do much to assist the pastor and to add interest and zest to the services. We can take our place in the Sabbath-school. Teachers at home may teach or take their place in the Bible class. We may attend the young people's meetings and speak and pray as at home. A good singer may assist in the choir. If we are in the habit of taking part in meetings, we can add much to the weekly prayer services by giving our assistance.

A party of young friends, last summer, stopping near where there were quite a number of poor people, left many blessings behind them. They visited the homes of the people. They carried flowers to the sick and to those who were old. They distributed little books and attractive leaflets. On Sundays they gathered the children together and sang hymns with them and told them Bible stories. During the four or five weeks of their stay they did much to sweeten many homes, and when they went away they left sweet memories behind them. It will be a great while before they are forgotten, and their work will always remain.

Perhaps one of the best ways of doing good in vacation time is in what might be called wayside ministry. Even if one is in a large hotel, among strangers, with very few acquaintances, the way one bears one's self makes an impression upon many others. If one is haughty, arrogant, flippant, disobliging, selfish, thoughtless, these traits show to all the other guests, and they are not Christlike traits. If, on the other hand, one is kindly, patient, humble, sweet-spirited, obliging, and thoughtful, the influence of such a disposition and spirit is felt in the whole house. Young persons may find many opportunities during a few weeks' stay among a company of people to do Christly things. There is no need for any loud profession. All that is wanted is simplicity and sincerity, with the manifestation of unselfishness and the desire to help others. It is said of Jesus, on one occasion, that He could not be hid. Neither can His true followers be hid anywhere, in any crowd. They reveal themselves, not by their words, their professions, but by their Christlikeness of disposition, as flowers reveal themselves wherever hidden by their perfume.

Some time since a young lady was about to leave on a long, all-day railway journey. The evening before she started a Christian friend, in his good-by to her, said, "You will have a chance to shine for Jesus all day tomorrow." The young girl scarcely knew what to make of the farewell word. She would travel alone and she could not see in what way she could shine for Jesus on the train. But she did not forget the remark of her friend. Scarcely had she entered the car in the morning, when she observed, sitting opposite to her, a mother with three little children. The mother seemed weary and the children were evidently troublesome. Almost unconsciously the young girl rose from her seat and went to the woman, offering to help her with the children during the journey. The tired mother very gladly accepted the obliging offer, and all that day, for seven hours, this young woman interested the children and helped the mother with them, thus lightening her burdens. Thus, indeed, did she shine all day for Christ.

There was sitting in the same car a gentleman who knew this young girl, who was himself a skeptic, almost an infidel. But as he watched her, hour after hour, in her thoughtful, unselfish, and kindly care for this mother and her children, he began to ask what the motive was. Why did she not pass the day with her books and papers, as the other passengers were doing, instead of giving up all the long hours to these unattractive strangers? He was compelled to admit that there was something in her heart which he did not understand — a secret of power which he had not yet learned. The result was that he was led to accept Christ through the influence of this young girl's beautiful behavior in the train that day.

This suggests how, during a vacation time, among strangers, young people can continue to do good, witnessing for Christ, serving others in His name, and leaving blessings behind them.

After all, the spirit which one carries through one's vacation is the important matter. A kindly, thoughtful heart will make one a benediction to others, even though nothing be done to give any actual help. — *Wellspring.*

PINE NEEDLES

Here where the pine tree to the ground
Lets slip its fragrant load,
My footsteps fall without a sound
Upon a velvet road.

O poet pine, that turnest thy gaze
Alone unto the sky,
How softly on earth's common ways
Thy sweet thoughts fall and lie!

So sweet, so deep, seared by the sun,
And smitten by the rain,
They pierce the heart of every one
With fragrance keen as pain.

Or if some pass nor heed their sweet,
Nor feel their subtle dart,
Their softness stills the noisy feet,
And stills the noisy heart.

O poet pine, thy needles high
In starry light abode,
And now for footsore passersby
They make a velvet road.

— From "The House of the Trees and Other Poems," by Ethelwyn Wetherald.

WESLEY'S THREE SAINTS

AT the conclusion of John Wesley's life of Fletcher of Madeley, he says: "I would observe that for many years I despaired of finding any inhabitant of Great Britain that could stand in any degree of comparison with Gregory Lopez or M. De Renty. But let any impartial person judge if Mr. Fletcher was at all inferior to them, if he did not experience as deep communion with God and as high a measure of inward holiness as was experienced by either one or the other of these burning and shining lights." He goes on to admit some touches of superstition and idolatry in his Roman Catholic saints, but he affirms that during thirty years' acquaintance he never heard Fletcher speak an improper word, or saw him do an improper action. "So unblamable a man in every respect I have not found either in Europe or America, nor do I expect to find another such on this side eternity." Fletcher is in a measure known to Christian people by his admirable writings, works in which he shows himself both an able logician and a deeply experimental theologian. The president of the Wesleyan Conference has written a short but excellent account of his life and labors. But Gregory Lopez and M. De Renty are now hardly known at all, though Wesley published in his lifetime abridged lives of both, and though very many references to them appear in his letters and journals. Gregory Lopez was a Spaniard, who early came under the deep experience of religion, and spent years

in the practice of austerities. He ultimately went out as a missionary, and was indeed one of the most earnest who has ever been known. He wrote various theological books, one of which, an exposition of the Apocalypse, is not quite forgotten. Perhaps there was no one in his time who had such a knowledge of Holy Scripture, and who loved the Book of God more deeply. The Marquis De Renty, after serving with distinction in the wars of Lorraine, consecrated himself to the service of religion, to the care of the poor, and to the service of the Gospel. We shall endeavor by some illustrations from their lives to show that they were verily of John Wesley's school, and perhaps the comparison may help us to understand better the Methodist type of saintship.

I

Of all four it may be said that they deliberately cut themselves off from the world by a solemn act of severance. All of them gave obedience to the severe and strange call which, when yielded to, suddenly makes life simple. There is a sense in which the sacrifice of self is carried on to the last. But there is another sense in which one first great sacrifice involves all the rest, makes all the remaining surrender easy, and delivers the soul from a thousand perplexities. Fletcher, who had great prospects in his own country, who might early have made a wealthy marriage, who was in many ways solicited to the service of the world, tells us that very early he heard the voice of God in an inarticulate but inexpressible awful sound, that went through his very soul, in the words, "If any man will be My disciple, let him take up his cross." *You must give up the world.* This was the word they all heard and welcomed. We read of De Renty, the only one in the number who was perplexed by wealth, that he found the burden most painful, and that he gave himself continually to the work of charity, not only enduring hunger, thirst, heat, cold, wet, weariness of body, and other outward pains, but also contempt and reproach. He was able to say to himself at last that his soul was all charity, burning in love towards all mankind. Wesley himself writes, when nearing the end, "I have left no money to any one in my will because I had none," and the same might be said by Gregory Lopez. By one decision they slew all earthly hopes, and having suffered these, there was the less for them to suffer.

Indeed, the impassiveness of Wesley and De Renty in particular seems almost inhuman. Wesley chronicles with great admiration De Renty's behavior when his wife was thought to be dying. He was asked how he could bear the stroke, and replied: "I cannot say but my nature is deeply affected with the apprehension of so great a loss. And yet I feel such a full acquiescence in the will of God that were it proper I could dance and sing." We are told of De Renty in one of his biographies that when he lost a son whom he dearly loved he endured the sharp affliction without saying a word, save only in testifying his perfect submission to the will of God, and with so much patience as might "justly render it an action heroical." The readers of that wonderful book, "Wesley's Journal," will remember with what unnatural or superhuman calmness he records the saddest earthly stories. He tells, for example, of a Dutch lady, who, when they were traveling together, pointed to a house: "'In that house,' said she, 'my husband and I lived, and the church adjoining to it was his church. Five years ago we were sitting together, being in perfect health, when he dropped down and in a quarter of an hour died. I lifted up my heart and said, "Lord, Thou art my husband now," and found no will but His.' This was a trial worthy of a Christian, and she has ever since made her word good." He tells us in the same volume of a friend who saw his little son of four years old crushed to death before his eyes, and yet was able not only to submit, but to rejoice. It is not wonderful that Wesley condemned the melancholy of the mystics, and disapproved partly of his brother's writings. "Some still savor of that poisonous mysticism with which we were both not a little tainted before we went to America. This gave a gloomy cast first to his mind, and then to many of his verses. This made him frequently describe religion as a melancholy thing. This so often sounded in his ears, 'To the desert,' and strongly persuaded in favor of solitude." In a word, all the four saints we are writing of became dead to the world almost from the beginning of their Christian life, and felt thenceforth that they were in God's order, and should accept with love and gentleness and praise every part of that order as it was revealed to them.

II

Another characteristic was incessant labor for God, accompanied by self-sacrifice and unbroken communion. John Wesley's heart was drawn to those who labored *much* in the Lord. His own toils carried on from end to end of his wonderful days, have no parallel in the history of the church, and may never have a parallel. But when we look into the lives of Fletcher, of Lopez, and of De Renty, we find the same thing—incessant toil, constant surrender, unbroken communion. No other of the brotherhood could say like Wesley, "I am as strong at eighty-one as I was at twenty-one, but abundantly more healthy." At eighty-two Wesley said, "Is anything too hard for God? It is now eleven years since I have felt any such thing as weariness." Writing to the Roman Catholics, he recommends to them the example of self-denial and love given by "that burning and shining light of your own church, the Marquis De Renty." Gregory Lopez was, perhaps, more inward in his religion than the others. It was he who said that it was far better to recommend one's neighbor to God than to talk to him of God, unless, indeed, some particular necessity required it. Hence he used frequently to say, "It is better to speak with God than of God." And yet Gregory could criticise those who attained great peace and tranquillity in a state of passive union with God. He would say, "Such as these are good souls and in a good way, yet perfection and merit lie not in the acts of enjoyment, but in the endeavor of the soul to employ all her forces in loving God in the most perfect manner, and with the most perfect acts of which it is capable. This, you see, is rather doing than enjoying, whereas the other is rather enjoyment."

Of the four, we imagine Fletcher suffered most in his toil. His tenderness was extreme, and the sense of the misery of his fellow-creatures overcame and depressed and drank up his spirits. But none of them would have had much to say of the daily self-sacrifice which followed the great act of consecration. It had ceased to be suffering. What they would have insisted on was the necessity of communion. Wesley tells us that when De Renty was seeing the poor he was in constant communion with God, and he tells with peculiar delight that it was so with Gregory Lopez when he was writing his books. "At first, indeed, large manifestations from God were apt to sustain the exercise of his senses, his will and his understanding. After some time they made no difference at all, but left him in the full exercise of his understanding." They were all of them tested to the last strand of the rope in their labor, but they did not fail. While they could, they never ceased in their task of helping, comforting, blessing, and redeeming men.

III

Once more, they all in a sense believed in Christian perfection. In the Roman Catholics the expression is checked mainly by the dogmas of their church. Yet one can see without difficulty where their minds tended. From the beginning of his life, even when he was a boy at court, we are told that Gregory Lopez was engaged almost continually in mental prayer. When he went to New Spain and was little more than twenty years old, he continued this practice, whether he was traveling, writing, or conversing. De Renty said in words dear to Wesley: "I bear about with me an experimental verity, and a plenitude of the presence of the Blessed Trinity." He went almost as far as John Owen in that strange book on "Communion with God the Father, Son, and Holy Ghost, Each Person Distinctly in Love, Grace, and Consolation." Not long after his conversion Fletcher passed into another experience, breathed a purer air, trod sin under his feet, and preached thenceforth we must not be content to be only cleansed from sin, we must be filled with the Spirit. Wesley's doctrine of Christian perfection is thoroughly consistent throughout, though he wavers somewhat on the extent to which it exists amongst believers. He does not insist on the phrase sinless perfection, and he admits ignorance and infirmity in the perfect; yet what he really means is sinless perfection, for he refuses to allow that ignorance and infirmity are sins. He acknowledges that this state is generally reached in the moment before death; but maintains that it may be reached before, and that it may be enjoyed for many years, and puts the question: How far from justification must it be, and how near to death? The whole type of Wesley's Christian experience, and that of those whom he singles from the company of saints, varies from that with which the church has been familiar. We have great difficulty in remembering through all Wesley's Journals a single confession of sin, a single prayer for mercy. He knows nothing against himself. There is something appalling in the record of his wife's death. They had been separated, and their marriage was far from happy. This is all he says: "Friday, 11th, I came to London, and was informed that my wife died on Monday. This evening she was buried, though I was not informed of it till a day or two after. Monday, 14th, I set out for Cambridge and spent five days with much satisfaction among the societies."

When Wesley is confronted with the penitence of saints, he makes no difficulty in condemning it. Thus in his abridgment of Halyburton he says: "This great servant of God had sometimes fell back from the glorious liberty he had received in the spirit of fear and sin and bondage. But why was it thus? Because he did not abide in Christ, because he did not cleave to Him with all his heart, because he grieved the Holy Spirit wherewith freedom from sin is described by the Holy Ghost as the common privilege of all." In an experience like that it is plain that prayer in the ordinary sense is ended, for if we were filled with all the fulness of God, prayer would cease because thirst and want would cease. We should be perfect and entire, wanting nothing. In heaven, prayer as petition will vanish, but prayer as communion will last forever. And in this sense it lasted with Wesley. We are not going to criticise the experience. It is enough to describe it. This is the experience of one never paralyzed by sorrow, never chilled by doubt of God, never despairing because of man's betrayal, carrying through all toil and all battle an unquelled and translucent flame of love.—*British Weekly.*

THE FAMILY

BLOW, SEA WIND, BLOW

Blow, salt sea wind, blow in from the sea,
Blow down the dark ways where the poor folk be;
Sweep swift through the slums, drop down in the dives,
Breathe a breath of love into evil lives;
Sweep clean away both shame and sin,
Leave room for love to enter in.

Go, restful wind, thou art strong and salt,
Go down where the weary workers halt,
To the shop, to the mill, to the sweater's den,
In the ant hill black with toiling men,
Go, cleanse the plotting, covetous brain,
Blow out the cursèd thirst for gain.

Blow, sea winds, blow, where our sad isles lie
With a stony frown toward the pitying sky;
Through the prison pass, touch the prisoner there;
Where the sick lie low lift the matted hair;
O'er the stone-walls blow, brave sea winds, blow,
Through prison bars God's love must go.

Blow inland, wind, over hill and dale,
Lift the leaves that droop, cool the faces pale;
Bid the rich and the poor flock down to the shore,
And hark for the voice of the Christ once more,
Who walked by the shore of Galilee,
And who talks to His own in the wind from the sea.

— HETTA LORD HAYES WARD, in *Congregationalist.*

Thoughts for the Thoughtful

Along the roadside, like the flowers of gold
That tawny Incas for their gardens wrought,
Heavy with sunshine droops the goldenrod,
And the red pennons of the cardinal-flowers
Hang motionless upon their upright staves.
The sky is hot and hazy, and the wind,
Wing weary with its long flight from the south,
Unfelt; yet, closely scanned, yon maple leaf
With faintest motion, as one stirs in dreams,
Confesses it. The locust by the wall
Stabs the noon-silence with his sharp alarm.

— *Whittier.*

* * *

It is thy duty oftentimes to do what thou wouldst not; thy duty, too, to leave undone what thou wouldst do. — *Thomas à Kempis.*

* * *

The fact is, that, in order to do anything in this world worth doing, we must not stand shivering on the bank, thinking of the cold and danger, but jump in and scramble through as well as we can. — *Sydney Smith.*

* * *

So thick do Heaven's mercies fly that the arrow of prayer can never be shot aright without bringing down some blessing. If it bring not that which we seek, it shall bring us that which we need. — *Mark Guy Pearse.*

* * *

There is not a baby born but His arms are first to take it and hold it; not an infant feverish tonight but He is first to hear its breathing; not a grave that you, a mother, visit, but He watches it in winter and at midnight. You are never lonely but He is your company. You may be a man of business. You make your plan, your venture, your investment. It may prosper or fail, but neither the one nor the other without Him. You are a hand in a mechanic's shop. Every piece of work you turn out, thorough or shabby, He weighs in His balance and values with His inspection, appraising not only the work but the righteousness of the workman. Do you sometimes feel, tired housekeeper or tollman, that work is a hardship, and that leisure would be a paradise? Remember who said, "My Father worketh hitherto and I work." The unwelcomed gift that you never give thanks for, because it is hard to bear, cometh from the Father of lights. These suns and planets, unveiled at nightfall, are not too great for Him. The fine dust that stains the atmosphere at sunset is not too small for Him. — *Bishop F. D. Huntington.*

* * *

Do we not see how God's purposes are thwarted and deferred by human perversity? . . . At the very time when God had determined upon the election and consecration of Aaron to the priesthood, Aaron was spending his time in moulding and chiseling the golden calf. . . . We might have been crowned fifty years ago, but just as the coronation was about to take place we were discovered in the manufacture of an idol. . . . The Lord was just ready to make kings of us when we made fools of ourselves. — *Rev. Joseph Parker.*

* * *

Life must be lived on the instalment plan, an hour at a time. God promises no grace for tomorrow, but supplies help only for today. The habit which some people have of living life in future tenses, involves them in a host of difficulties and discouragements. It has been justly remarked that if men were called to face the work of a whole life at any moment, the strongest man would fail; but because that work is divided into fragments, the weakest man, if he has courage, is able to carry the load. The true method of living is to take one day at a time, and to live that day with God. — *N. Y. Observer.*

* * *

O Thou, in whase sicht our deith is precious and no leicht matter; wha thro' darkness leads to light, an' thro' death to the greater life; we canna believe that Thou wouldst gie us any guid thing, to tak' the same again; for that would be but bairns' play. We believe that Thou tak's that Thou mayst gie again the same thing better nor afore — mai'o't, an' better nor we could ha' received it ither wise; j.st as the Lord took Himsel' frae the sicht of them 'at lo'ed Him weel, that instead o' bein' visible afore their een, He micht hide Himsel' in their verra hearts. Come, then, an' abide in us, an' tak' us to bide in Thee; an' syne gin we be a' in Thee, we canna be that far frae ane anither, tho' some sud be in heaven, an' some upo' earth. Lord, help us to do Thy work, like Thy men an' maidens doun the stair, remin'in' oursel's 'at them 'at we miss hae only gane up the stair as gin 't war to hand things to Thy han' in Thy ain presence chamber, whaur we houp to be called ere lang, an' to see Thee an' Thy Son, whom we lo'e aboon a'; an' in His name we say Amen. — *Prayer of David Elginbrod.*

* * *

The man who refrains from setting out a tree because his time is likely to be shorter than the life of the tree, is sure never to see its beauty; but the man who plants his tree that another, if not himself, may rest in its shade, he, if his days be lengthened, shall enjoy the fruits of his deed, and the very planting will be a satisfaction if that day be the last. Whether our days shall be long or not, whether having been long they shall be longer, is not ours to know, cannot be for our good to know or affect. But it is ours to make them — if not long, rich; if not ample, pure; if not abundant, still helpful and wholesome and blessed. It is ours every day to plant the trees of the Lord — no time is ever too short for that; and it is His to bring them to foliage and widespread good — His with whom a thousand years are as a day, from whom a day of trust and obedience will be to us as a thousand years of peace. — *Rev. John W. Day.*

* * *

Father, help me on my way,
Day by day!
Not too far I'd look ahead;
Brief and plain the path I tread;
Give me daily strength and bread
Thus I'll pray.

Just this day in all I do
To be true!
Little loaf takes little leaven —
Duty for this day, not seven,
This is all of earth and heaven,
If we knew!

Ah! how needlessly we gaze
Down the days,
Troubled for next week, next year,
Overlooking now and here!
"Heart, the only sure is near,"
Wisdom says.

Step by step, and day by day,
All the way!
So the pilgrim soul wins through,
Finds each morn the strength to do
All God asks of me or you —
This: obey.

— *James Buckham.*

WORK

KATE SUMNER GATES.

"IT exasperates me even to see Sam Stebbins," said Aunt Rebecca. "How an able-bodied man, in full possession of his faculties, can be content to spend his life merely eating and sleeping is something I cannot understand. He doesn't do one blessed thing but sit on the store piazza from morning until night in summer, and inside by the stove in winter. He can't find life worth living. I should hate and despise myself."

"Very likely," answered Uncle Joe; "but he is made of different stuff."

"He always looks melancholy and hopeless, and I don't wonder. Mrs. Whitney's farm-wife was right when she said there was nothing like being real drivin' busy to chipper a body up. I'm thankful I always had to work. I don't care whether folks have trouble of mind or body, it never does any good to sit down and brood over it. I've read somewhere of a wise man who had three rules for happiness: The first was Occupation; the second was Occupation; and the third was Occupation! Though, for that matter, there is a world of difference in the way folks occupy themselves. I've heard of two fellows working side by side every day, One spent his spare time teaching his dog tricks, the other spent his studying. The first was a common day laborer all his life, the other became a successful doctor.

"Folks talk a great deal about luck. When any one gets along in the world there are a certain few who cry out, 'Oh, he's lucky!' The fact of it is, according to my way of thinking, there's no such thing as luck. If you plow your land and fertilize it well, and plant good seeds, you get a good crop; but there's no luck about it. It is the result of hard, intelligent work.

"As far as I can observe it is the same with folks. Those who work faithfully and use their time wisely, generally get on. As the old darkey said, 'If a fellow gwine work jes as hard as he can foh

fohty years, w'y somepins jes natcherally 'bleeged to occur.'

"Who ever accomplished anything worth while without work? Didn't Carlyle spend fifteen years on his 'Frederick the Great,' and George Eliot read one thousand books before she wrote 'Daniel Deronda?' I like the spirit of Daniel Morell, once president of the Cambria rail-works, employing seven thousand men, who said they always tried to beat their last batch of rails. And the hammer maker who had been in the business for twenty-six years. 'You ought to be able to make a pretty good hammer by this time,' some one said to him. 'I *never* made a pretty good hammer,' he replied, indignantly. 'I make the best hammer in the United States.'

"With Mrs. Browning I say, —

> "'Get leave to work
> In this world, 'tis the best you get at all.'

"And so it is if it is worth doing, and you do it well."

Longmeadow, Mass.

MARTHA'S NEW BONNET

ADELBERT F. CALDWELL.

"FIVE dollars *is* a good deal to pay, at one time, for nothing more lasting'n a bonnet," and Martha Armstrong laid the keen-edged scissors down again on the table.

She turned around in her hand for inspection the combination of faded straw, velvet and flowers that she had contentedly worn for best for the last three summers.

"Yes, five dollars *is* a good deal; but then I've sacrificed and gone without things I've really needed, so's to have something new, and a bonnet's the most noticeable and satisfying thing a woman can have, providing she's got to draw the line somewhere," and Martha reached for the scissors again. "Perhaps some of the velvet on the old one I can save and work in with the new trimming — I can't tell just how it *does* look till it's off," and clip went the scissors, causing the worn velvet strings to fall limply into Martha's lap.

"It doesn't look so very bad, now the strings are gone. I wonder if I *could* wear it another year," and, dropping the scissors, Martha went over to the little mirror between the windows, and adjusted the stringless bonnet on her slightly gray hair.

"With new strings — and I believe I've got velvet enough tucked away somewhere to make them — 'twon't look any worse'n Deacon Thayer's wife's, and she wouldn't spend five whole dollars for a little fixing of lace and feathers, when there's so many other ways for it to go."

Martha deliberately hung the bonnet on a chair back, and sat down in the little chintz-covered rocker to think. In reality, she was severely struggling between what she called desire and duty. Finally she arose, and, going to the corner cupboard, took from a cracked blue bowl a roll of four crisp one-dollar bills and as many shining silver quarters. She slowly spread them out in her lap.

"I — I don't know," she faltered, replacing the bowl on the topmost shelf. "I won't decide today; perhaps by tomorrow I may be led."

Going to the hall for her sunshade, she took a loaf of white, raised bread, and went up the dusty road towards a weather-stained cottage, partially hidden by a clump of tall lilac bushes.

"My! this hot, muggy weather won't help a body's fever any, I reckon," and Martha vigorously shook her skirts to rid them of the dust that had gathered there by contact with the roadside grass and weeds. "This weather's enough to burn one up, to say nothing of fever."

She paused on the one stone step before the door, and carefully lifted the napkin that protected the bread, to make sure no speck of dust had lodged beneath its spotless fold.

"Just a bit of bread I thought your mother might relish, if she were better," and Martha slipped the loaf into the hands of the sick woman's daughter. "How's she feeling this morning? Fever left her any?"

"No; the doctor says her temperature's higher this morning than it's been at all," answered the girl, anxiously, wiping the sweat from her heated face with the corner of her gingham apron. "It's very good of you to bring this. Sit down a minute and I'll bring you back the napkin."

While the girl was gone, Martha glanced about the scantily furnished room.

"Poor things! they have a hard time of it. Wonder why some folks have all the blessings, while others — well, don't have more'n they can stand. That woman can't eat bread, sick's she is. What she needs is malted milk and such like, but they're too poor to buy the merest comforts — no, they're *not* comforts, they're necessities," she corrected herself.

As Martha was going back through the dust and heat she sat down for a spell under a shady elm.

"I — I do want it, and I've scrimped all the year; but I s'pose I can get along without it. *He* wouldn't spend so much when a body was suffering, and then 'tis a good deal to put into something to keep in the hall closet — 'twould stay there mostly, only Sundays, I reckon."

Three days later, as Martha was going into the house with a pail of water, a neighbor stopped and handed her a bit of folded paper.

"Widow Collins' girl sent it down; said she couldn't get away to come herself."

"Wonder if anything's happened," and Martha hurriedly took it from the man's hands.

DEAR MISS ARMSTRONG: Mother's really better this morning, and we think the things you sent have had more to do with it than the doctor's medicine. You can't know how thankful I am. Somehow thanks don't seem to mean much *written*, but we're all so grateful. There isn't anything in the house that doesn't seem to say, every time I go by it: "Hasn't Miss Armstrong been good to mother!" SUSAN.

Martha furtively wiped her eyes as she read the homely note, every line of which was running over with gratitude.

"It's just what He would have done!"

What was left in the little blue bowl was responsible, the next week, for a child's ticket from the stifled tenement district to Martha's quiet country home. At the end of the month the little stranger had perfectly fitted herself into the gap in Martha's lonely life.

"I can wear her always in my heart," and Martha's eyes fondly followed the happy child; "the other would have gone out of style."

Martha was thinking of the new bonnet.

Oxford, Me.

ROSES AND RUE

I sit in the shadow alone, sweetheart,
Your roses are scenting the air,
And I dream of our love-troth long ago
Down in the garden there.
Marigolds, hollyhocks, prince's-feather,
Bowed low in the dim, soft light,
As under the willow-tree by the gate
I kissed you, and said, Good-night.

Ah! sweetheart mine, with the pale, mute lips,
We have had our measure of rue;
The clouds were dark, and the skies were fair,
But you forever were true.
And now as I sit in the dark alone,
I would give the world to know
The way through the years to that far-off field
Where simples for heartache grow.

Love fades, they say, when the pulse is old,
And I am threescore and ten,
But what I have learned with its bitter loss
Lies far beyond their ken:
For tomorrow they hide you away, sweetheart,
In the graveyard out of my sight,
So I heap the roses — God's roses — round you,
And kiss you, and say, Good-night.

— REV. ROBERT HORMELL WOLFE, in *Pittsburg Christian Advocate.*

Freely Give

Freely ye have received, freely give. — MATT. 10: 8.

DO not be afraid to call on the Lord's people to give. I know they sometimes complain. "Oh," they say, "it is all the time give, give, give! You are always poking under our noses a collection-box or a hat." Remind them that on the side of the Lord it is always give, give, give to them. It might help parsimonious Christians to look a little over their account with the Lord. It would stand somewhat thus:

BROTHER JOHN SMITH IN ACCOUNT WITH HIS MASTER, THE LORD OF THE WHOLE EARTH: —

Dr.	
To 10 showers of rain on his fields at $25 per shower,	$250.00
2 extra showers at a critical period, $50 each,	100.00
60 days of sunshine at $5,	300.00
	$650.00
Cr.	
Per contra:	
By given for pastor's salary,	$10.00
Home missions,	.25
Foreign missions,	.10
	$10.35

Showing a heavy balance against Brother John Smith; and it would be heavy even if he had given ten times as much, for the farm is the Lord's. He prepared its chemical constituents so as to make it a farm at all rather than a patch of desert, and He, too, planted the forest from which John Smith gets the fuel for his fires. — *William Ashmore.*

ONCE again have I revisited the enchanting "Country of the Pointed Firs." Once again have I crept close to old Ocean's heart and listened to the eternal but ever new secrets that he reveals only to his faithful adorers. Once more have tired body and brain been refreshed by the health-bringing, briny breezes straight from Neptune's deepest laboratory, and rasped nerves have been ineffably soothed with the spicy fragrance distilled by the close-growing firs and spruces. For hours one can lie inert in a sheltered cove of the great brown rocks, with the surf booming below, the lighthouse and serried ranks of pointed firs above, and the vast expanse of blue water and blue heavens in front. Oh, the wide, illimitable horizons, where sea and sky meet and merge, the perfect circle broken only as a white sail gleams across the violet line, or a gray gull soars aloft on strong glad wing. How free and joyous life becomes beside the unresting sea! How delicious just to be alive! How easy to thank God and take courage for all emergencies! Cares and worries and heartaches roll away as does the enshrouding morning fog under the magic touch of the golden sunshine.

Alas! only too soon do the vacation days end and become but a blessed memory in the midst of the sweltering heat of city streets. Instead of roadsides abloom with a riotous tangle of wild roses, red lilies and golden-rod, instead of brown pastures sloping down to rocky cliffs, instead of the wide, mysterious sea outspread on every hand, instead of the unceasing roar of the breakers, instead of glorious sunsets and moonrises, there are brick walls, and dingy offices, and crowds of perspiring people hurrying hither and thither in the dust and heat. The Revelator in his beatific vision of the glories of "that better country, even a heavenly," exults in the assertion that "there was no more sea." What a shadow the thought casts over the perfectness of the life beyond! Heaven would not be heaven, it seems to me, if it held no sea.

* * *

LAST week, with a sigh, I laid down a paper containing a very pathetic account of the heart-rending grief of the wife and daughter of Robert Ingersoll, and then took up a copy of the *Woman's Journal* which gave an outline of the beautiful life and death of Rev. D. P. Livermore, husband of Mary A. Livermore. What a contrast! One wife, utterly crushed by her sorrow, clings, in a paroxysm of hopeless despair, to the cold clay as if she could never part with it, for, to her, death ends all. Not one ray of hope penetrated that chamber of woe.

> "Alas for him who never sees
> The stars shine through his cypress trees!
> Who, hopeless, lays his dead away,
> Nor looks to see the breaking day
> Across the mournful marbles play!
> Who hath not learned, in hours of faith,
> The truth to flesh and sense unknown,
> That Life is ever lord of Death,
> And Love can never lose its own."

The other woman—ah! what peace unutterable, what solemn joy, must have filled her soul as, hand in hand with him with whom she had lived in happy wedded love for fifty-four years, she walked through the valley of the shadow until he emerged from earth's twilight into the radiant dawn of heaven. All through those last weeks when his happy life was coming to a close, it is said that "his mental attitude was one of expectancy and of great thankfulness." "I am profoundly grateful for the eighty healthy, joyous years of my life," was his frequent remark. "I should be glad to live them all over again, if it were so ordered. I owe so much to the fifty-four happy years of my married life, and to my delightful home! I am so thankful that I am free from pain and suffering, that I have no anxiety, and am sure of the future! For, with Whittier, 'I judge from blessings seen, of greater out of sight.'" He desired that there should be no emblems of mourning for him after his death; that the order of the family life should continue as before; that the funeral services should be simple and cheerful, with sunshine, music, and flowers to brighten them. When asked, for the last time, if he wished anything, his cheery reply rang out, as all through his illness, "No, I am all right!" And then, with his family gathered about him, while a look of unutterable peace rested on his face, the beloved husband and father "fell asleep."

Why do Christians so rarely meet death as did this noble Christian clergyman? "Dranpa has gone down the path," said a tiny girl, pointing to a flower-bordered garden path which to her childish thought led straight to heaven—the heaven to which the beloved grandfather had just gone. We are too prone to dwell upon the harsher, gloomy, unlovely side of death—the icy body, the grave, the thud of the earth on the coffin, the silent tomb—as if the loved one had not gone on into the presence of the Father of lights. Listen to the triumphant note in Dr. Joseph Parker's telegram when his idolized wife "went home," leaving him peculiarly bereaved: "She is not here, she is risen. She met her Lord face to face on Thursday night at half past nine." Mrs. Parker herself had added these words to her will: "I particularly request and direct that at my death those who love me will put on no sign whatever of mourning, but they will think of me as promoted to a higher school, where I shall meet my Lord, and know even as I am known."

"Sunshine, music, flowers"—why should not we who are followers of Christ expect and demand that, when we die, in place of darkened rooms, friends swathed in crape, and the customary sombre and heart-rending funeral rites, there be "sunshine, music and flowers?"

Tears? Of course there will be tears as we leave our friends behind, as our dear ones go from us. Heartless indeed were we did not the tears flow when these separations come. But there are tears and tears! Let yours be shot through and through with the blessed rainbow of hope—hope in God, in eternal life, in reunion with loved ones. Some one has beautifully said that "Tear-washed eyes see farthest into heaven."

* * *

"IS Dr. Trafton able to receive callers?" I asked Dr. McDonald, who dropped into the HERALD office the morning of the first day of August. "Oh, yes," he replied. "And he will be greatly disappointed if some of his friends do not call on his birthday." So in the bright midsummer afternoon Aunt Serena went over to West Somerville, hoping once again to clasp the hand of our dear old friend and congratulate him on the attainment of his 89th anniversary. His daughter, Mrs. Adeline Trafton Knox, extended a cordial welcome, and invited me upstairs to Dr. Trafton's spacious sitting-room. He was resting on the couch, but rose to greet me with old-time warmth and gladness. He is thinner than when I saw him last, and a mustache in place of a clean-shaven upper lip gives him an unfamiliar look. His deafness has increased, but I had no difficulty in conversing with him. He inquired after many old friends, and said, with a twinkle of the eye, "I haven't written anything very lately for the HERALD, have I? I shall have to send in a new poem pretty soon." After a little I said, "Well, I must go. I fear I shall tire you." "*Tire* me!" he exclaimed. "Why, I should think I was an *invalid*." I laughed, and quoted Dr. McDonald. "Pooh!" he replied, "Mac don't know anything about it. He needn't imagine I'm an invalid yet, even if I can't see and hear as well as I used to."

I bade him an affectionate good-by at the door of his room, not supposing he went downstairs at all. But what was my amazement, as I stood talking with his daughter in the lower hall, to see the tall, erect figure coming toward us. "Oh," smiled Mrs. Knox, in answer to my surprise, "father goes up and down stairs twenty times a day." Of course it is only natural that the coming of friends should brighten and refresh him. Much of the time he lies on his couch in a state of contented passivity, living over the varied scenes of his long and useful life. The past to him is very real; much of the present is blurred. He is surrounded with his books and pictures and household treasures, and every possible comfort is lavished upon him by his devoted children. Surely life's westering sun sends a warm and glowing light across the homeward path of this venerable servant of the church who this month begins his journey toward the 90th milestone.

AUNT SERENA.

Summer Rain

I said, "Blue heaven"—oh, it was beautiful!—
"Send me a tent to shut me to myself:
I am all lonely for my soul, that wanders
Weary, bewildered, beckoned by thy depths;
The white, round clouds, great bubbles of creamy snow;
Thy luscious sunshine, like some ripe, gold fruit;
Thy songs of birds, and wind warm with the flowers."

And there swept down (oh, it was beautiful!)
A tent of silver rain, that fell like a veil
Shutting me in to think all quiet thoughts,
And feel the vibrant thrill of shadowy wings
That fluttered, checking their swift flight, and hear,
Though with no syllable of earthly music,
A voice of melody unutterable.

—*E. R. Sill.*

Broiled or Fried

It was in one of the large Chicago restaurants that the short little woman and her tall husband went for dinner one night last week.

"Will you have oysters?" asked the man, glancing over the bill-of-fare.

"Yes," said the short little woman, as she tried in vain to touch her toes to the floor. "And, John, I want a hassock."

John nodded, and, as he handed his order to the waiter, he said:

"Yes, and bring a hassock for the lady."

"One hassock?" asked the waiter, with what John thought more than ordinary interest, as he nodded in the affirmative. Still the waiter did not go, but brushed the tablecloth with a towel and rearranged the articles on it several times, while his face got very red. Then he came around to John's side and, speaking sotto voce, said:

"Say, mister, I haven't been here long, and I'm not on to all these things. Will the lady have the hassock broiled or fried?"—*Epworth Herald.*

W. H. M. S. NOTES

— That the Immigrant Girls' Home in New York is a true home, the fact that seven girls have come there to be married, and three to have their babies christened, gives abundant proof.

— Since last spring 75 or 80 Finnish girls have been entertained at the New York Immigrant Home. It is said that if the Woman's Home Missionary Society did no other work, this work for immigrants would be sufficient reason for its existence.

— Harwood Home in Albuquerque, N. M., greatly needs scholarship money. Bright, promising girls need training, but are too poor to pay. Who will help? Write to Mrs. Anna Kent, 60 South Clinton St., East Orange, N. J.

— The Chinese bring their heathen customs with them. Foot-binding is rapidly increasing on the Pacific Coast. Selling girls into slavery is common. The W. H. M. S. is doing what it can to save and rescue Chinese girls and children.

— Miss Iva May Durham, deaconess-at-large of the W. H. M. S., has during the past year found over one hundred young women whose hearts are turning to Christian work. The deaconess work offers a great opportunity to Methodist young women. Write to Miss Van Marter, 150 Fifth Ave., New York, for leaflets on the work.

— The "Thomson Rest Home" for deaconesses and missionaries (both home and foreign) will hereafter be maintained at Mountain Lake Park, Md. This was the beautiful home of an aged minister. At the summer meeting of the W. H. M. S. held there in July, nearly $700 was raised on the purchase price.

— Mrs. E. C. Miller, missionary to the Indians at Fort Simcoe, Wash., writes of revival meetings held in the midst of the July heat, twenty being at the altar at one service. Mrs. Miller is an old-time Methodist, and preaches to her beloved Indians with great fervor and power.

— One of the strong and successful workers in the W. H. M. S., Mrs. S. D. Snow, of Gloversville, N. Y., has recently "finished her course with joy." She was for some years the faithful and beloved superintendent of Kent Home, Greensboro, N. C.

— The Misses Bristol and Dempsey, missionaries at the E. L. Rust Industrial Home, Holly Springs, Miss., remain at their post during the summer, and will go out from time to time to awaken interest in the work. The fact that these ladies have a garden, and care for it themselves, is an object lesson to the people.

— The bequest of $25,000 to the W. H. M. S. from Mrs. H. H. Crary, of Binghamton, N. Y., is the visible proof of a real interest in the work of the organization. In the early days of the Society Mrs. R. S. Rust and Mrs. L. M. Dunton visited Binghamton in the interest of the young Society, and were heartily encouraged by this good woman. She has ever since been a liberal giver and a steadfast friend to the cause.

— The W. H. M. S. rejoices in manifest tokens of favor from many quarters. A plot of ground in New Orleans, purchased by the Society for $3,000 some years since and for several years the site of an Industrial Home (destroyed by fire a short time ago), has recently been sold for $9,000. The goodly sum of $2,000 has recently come into the treasury from Wisconsin, and other good things are yet to be announced. Surely, no lover of his land can turn a Twentieth Century gift into a more productive channel than into the treasury of the W. H. M. S.

— An auxiliary of the W. H. M. S. has recently been organized in the First Methodist Episcopal Church of Honolulu by Mrs. Angie F. Newman. She strongly urges the importance of an early opening of a Deaconess Home in that city. There are large numbers of both Japanese and Chinese there, as well as the natives, greatly in need of the kind of help the deaconess so well knows how to give. Mrs. Newman is spending some time in Honolulu, and will be prepared upon her return to give much valuable and interesting information concerning our new possessions.

BOYS AND GIRLS

MARJORIE'S FEAST

"Oh, won't you have a piece of nice mince pie?
And here's a piece of lobster salad, dear;
These oysters, fried, you'll surely like to try;
And do you take your coffee strong and clear?"

Much more I heard behind the maple tree
About ice-cream and caramels and cake.
I thought, "What careless mothers there must be,
When children these forbidden courses take!"

I passed the open gate and entered there
The Land of Make-believe — enchanted land!
And Marjorie, with hospitable air,
Gave me a generous dish of clean white sand!

— EMMA ENDICOTT MARBAN, in *American Kitchen Magazine*.

THE TREE'S CHILD.

ON a beautiful hillside, covered with rocks and trees and flowers, lived a great oak tree. She had such a loving heart that she spread out her arms in all directions and cast cool shadows over the ferns and wild flowers. Very near her ran a little stream — the merriest little stream you ever saw. It ran so fast that it took many a tumble over the rocks in its path, but it never stopped to cry, but just gathered itself together and ran right on.

The mother tree was a very faithful worker. She drank in all the sunshine and the dew, the rain and the food from the soil, and, by the time the fall came, she had the finest crop of little brown children that ever had been known. Each little child had its own brown coat, very hard and stiff, to keep the frost out, and a little pointed cap coming well down over its ears.

"Now, there will be no hungry squirrels on this hillside," said the mother tree, "for I've scattered my nuts all about for them, and many a treat they will have in their little homes, when the snow is on the ground."

As she spoke, a little boy's voice called out: "Oh, papa! See what I've found! What is it?" and Rob held up two acorns growing together. "What! that big tree grew from one of these little fellows?" continued Rob. "Well, I'll see for myself, and, papa, may I plant them in the conservatory with the flowers?" Just then one nut dropped off and rolled away down into a dark crack under the rock.

The little nut began to talk, but Rob was walking on and did not hear it; only the birds and the flowers and the stream heard it crying down there in the dark: "Now I've lost my only chance to grow up and be of use in the world," it said, "by rolling down into this dark hole, where not even a squirrel will take the trouble to hunt me out for food." The little brown fellow made such a fuss that finally the mother tree heard it, and a flutter passed over her branches, her leaves rustled, and she drew a deep sigh as she said: "What do I hear? One of my children complaining of the place in which God has put it?"

Then the birds and the brook told the little nut not to mind, for they would sing and talk to it, and there must be some use in being alive, even if you are in a crack; so the little nut fell asleep for its winter nap, and forgot all its trials.

Now the spring came along that way very early the next year, and every little flower and fern heard her calling. They stirred their roots and tried to awaken, and the brown acorn heard the spring, too, and gave one big stretch and burst its jacket from top to bottom, and off tumbled its little cap. The acorn shouted, "Hello! I believe I'm growing! I'm too big for my clothes!"

After that it grew and grew, every day pushing its feet down further and raising its head up higher; but the rock was such a stubborn old rock it would not budge an inch, even for a baby oak-tree who was trying so hard to grow, and the winds did blow so cold in the fall and winter that the baby would have been blown quite away had it not just thrown its arms about the rock and clung to it with all its might.

And so it grew on, year after year and year after year, till, one day, the mother tree thought as she looked at it, "My baby is the tallest and strongest tree in the whole forest now, and I hope it will come to some good use." Her wish was granted, for one day two stout woodmen came that way and all the trees heard them say, "Now, here is the tree I have told you of. I've had it in mind many a year, and there's not a nobler oak in all these parts."

The tree felt a thrill pass all through it, and said, as plainly as a tree can say it: "Oh, take *me*, use *me!*" And I guess the men heard it, for they did take it, and when it was carved and polished it made the handsomest dining-table you ever saw, and it shone so clearly that every little child's face, and the dear mother's and father's faces shone too, on its polished surface, as they sat about it in their home.

One night Rob, who had also grown and was an honored man, said to his youngest child: "The acorn that I planted in the conservatory, when I was a youngster, had grown so tall that it had pushed off the roof; so I gave orders to cut it down, to use in making a new beam; but, children, what do you think — it had no root at all, only a little baby tree's roots, and no heart, and it is just good for nothing but to help Molly kindle a fire for breakfast." — M. E. SLOSSON, in *N. Y. Evangelist*.

THE SUNDAY SCHOOL

Third Quarter Lesson IX

SUNDAY, AUGUST 27, 1899

EZRA 1-11.

REV. W. O. HOLWAY, D. D., U. S. N.

RETURNING FROM CAPTIVITY

I Preliminary

1. GOLDEN TEXT: *The Lord hath done great things for us, whereof we are glad.* — Psa. 126: 3.

2. DATE: About B. C. 536.

3. PLACE: Babylon.

4. THE BOOK OF EZRA: The Jews regard the books of Ezra and Nehemiah as one. This Book is evidently a continuation of Chronicles, the last two verses in the latter being the same as the opening verses of Ezra. It is written in Hebrew, with a Chaldaic admixture. The first six chapters narrate the return from the Captivity and the rebuilding of the Temple — a period of nearly 25 years. The remaining chapters take up the history after an interval of 57 years and record the events of a single year (B. C. 458-457) in which Ezra himself is the principal actor.

5. CIRCUMSTANCES: The Persian Empire ruled the East, and Cyrus, its founder, was on the throne. This was the fifth of the great monarchies, and lasted 228 years — B. C. 558-330. Two years before the date of our lesson, Cyrus had captured Babylon. Among the captives he found the Israelites, who for nearly seventy years had languished in this alien land, and whose chief prophet, Daniel, had been made third ruler of the Babylonian kingdom on the very night of its overthrow. It was probably through his influence, and also from the fact that the Jews were monotheists like himself, that Cyrus was stirred up to decree their restoration. Reckoning from the first deportation, in the fourth year of Jehoiakim (B. C. 606), the captivity of the Jews had reached the limit specified by prophecy (Jer. 25: 11). Further, nearly 200 years before, Isaiah had prophesied that the ruler who should rebuild Jerusalem and lay again the foundations of the temple should bear the name of Cyrus (Isa. 44: 28). The time had arrived in which these predictions, uttered by different persons under widely differing circumstances, converged.

6. HOME READINGS: *Monday* — Ezra 1. *Tuesday* — Ezra 2: 1, 64-70. *Wednesday* — Jer. 29: 10-14 *Thursday* — Isa. 44: 21-28. *Friday* — Isa. 61. *Saturday* — Isa. 51: 9-16. *Sunday* — Psa. 107: 1-15.

II Introductory

Prepared by the chastening of the Captivity to be restored to their own land and to their former privileges, the Jews waited only for the signal of deliverance. It came, not from a law-giver raised up in their midst, but from a heathen king. Cyrus felt his heart strangely stirred in behalf of these expatriated Jews, who preserved, though scattered, their national coherence, and whose silent harps, hanging on the willows, bore mournful testimony that they could not "sing the Lord's song in a strange land." He was doubtless impressed, too, by the words and life-story of the venerable Daniel, and especially at being informed that in the Jewish sacred books he himself had been designated by name as the predicted restorer of this people and builder of their temple. He issued a proclamation, therefore, in which he reverently ascribed his rulership over the kingdoms, not to his military genius or the valor of his armies, but to the favor of that one Supreme Lord, whom both Persian and Jew, under different names, alike worshiped, and informed the captives that they were free to return. He also charged those people among whom they dwelt to assist them with money and goods and cattle.

Advantage was gladly taken of "this act of noble generosity" on the part of Cyrus. The Jews had preserved their geneslogies and "their patriarchal constitution under their princes." Under the lead of these chiefs of Judah and Benjamin some 50,000 captives prepared themselves to return to their native land. The leader of the first caravan was Sheshbazzar, or Zerubbabel, a prince of Judah. To him Cyrus ordered his treasurer to deliver the vessels of the temple which Nebuchadnezzar had carried away — 5,400 in number. Their neighbors also bestowed liberal presents, besides freewill offerings for the temple which was to be erected. "Thus," says Dr. William Smith, "as the Israelites had gone forth from the first captivity laden with the spoils of Egypt, so now they returned from the second enriched with the freewill offerings of Assyria, to be consecrated to the service of Jehovah."

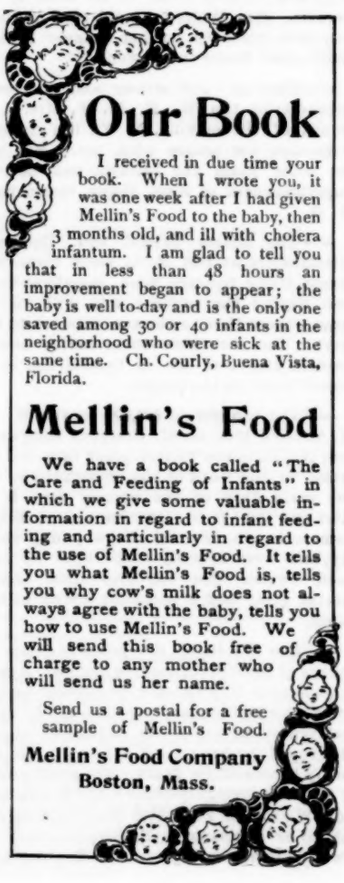
III Expository

1. **In the first year of Cyrus** — of his sole rulership in Babylon. After Darius' death he kept the reins in his own hands. **Cyrus** — birth uncertain; supposed to have been the son of Cambyses, a Persian nobleman, and Mandane, daughter of Astyages, king of Media. He was exposed to death at his birth, it is said, by Astyages' order, but was preserved by Harpagus, a herdsman, and grew up a leader among the young men. A chastisement of the son of a Median nobleman brought him before Astyages for judgment, when his features and bearing betrayed his origin. After his accession to the throne of Persia, he dethroned his father-in-law Astyages (supposed to be the Darius of Babylon) and became ruler of the Medo-Persian Empire. **Word of the Lord . . . . Jeremiah** — see Jer. 25: 11, 12; 29: 10. **Fulfilled** - R. V., "accomplished." **The Lord stirred up . . . Cyrus.** — The medium in this case was probably Daniel, who continued to hold the place of favor in the Babylonian court. This Persian king learned from him that he had been "honorably fore-named" in the Jewish prophecies, and fore-appointed to a glorious service. This extraordinary fact contributed greatly to move him, in addition to any special impulse which may have been given to his mind by the Divine Controller of events (compare 1 Chron. 5: 26; 2 Chron. 21: 16). **Proclamation** — For a fuller form of this see chapter 6. **Put it in writing** — It was not only proclaimed throughout the kingdom, but written out for preservation among the archives. Occasion subsequently arose for it to be appealed to.

It may be noted, in passing, that this selection of Cyrus as the instrument in a providential work, is not to be regarded as a guarantee of moral character. He was doubtless a favorable specimen of a barbarian conqueror, and, according to Xenophon (Cyropædia), possessed many admirable qualities, but h was essentially a despot and a destroyer. "His history," says Dr. William Smith, "proves that he had many of the virtues of a hero and of a king; but if we seek further for his likeness, we must look rather at Zenghis Khan, or Timour, than at the Cyrus of the Cyropædia." (W. O. H.)

2. **The Lord God of heaven** — R. V., "the Lord the God of heaven." Says Rawlinson: "In the original Persian the document probably ran: 'Ormazd, the God of heaven.' But the Persian original would naturally be accompanied by a Hebrew transcript, and in this transcript 'Jehovah' would seem to have been taken as the equivalent of 'Ormazd.' The Persian notion of a single Supreme Being — Ahura Mazda, the 'much-knowing' or 'much-bestowing' Spirit — did, in fact, approach nearly to the Jewish conception of Jehovah." **All the kingdoms of the earth** — Before the capture of Babylon the conquests of Cyrus embraced almost entire Asia from the Ægean to the Indian Ocean. Afterwards he penetrated into Egypt and even into Ethiopia. In R. V. these words, "All the kingdoms," etc., begin the sentence. **Hath given me** — a similar formula is found at the head of the majority of Persian inscriptions. **Hath charged me.** — Cyrus evidently accepted Isaiah's prophecy (44: 28: "He shall say to Jerusalem, Thou shalt be built; and to the temple, Thy foundation shall be laid") as a Divine mandate. Josephus states that Daniel told Cyrus of this "charge" to rebuild the temple.

3, 4. **Who is there among you** — R. V., "whosoever there is among you." The edict was permissory, not compulsory. Those who wished to return might do so. **All his people** — both of Israel and of Judah. **His God be with him** — a remarkable benediction from a heathen despot. **Let him go . . . . build the house.** — The temple was fundamental; without it, in the Jewish conception, there could be no Jewish state or kingdom. **He is the** (R. V. omits "the") **God.** — As Cyrus is speaking of "the Lord, the God of Israel," he evidently identifies Jehovah with the being whom he worshiped under the name of Ormazd. **Whoever remaineth** — R. V., "whosoever is left." The meaning is, according to the Pulpit Commentary, "And with regard to all those who remain (of the captive people), in any part of the country where they have their temporary abode." **Let the men . . . . help him,** etc. — All who should volunteer to go were to be substantially helped with money, cattle and other property by those who remained behind, and also by the heathen population who were therein to follow their king's example. **Besides the freewill offer-**



ing — that, probably, which was made by Cyrus himself (verses 7–11), together with that of others.

The number forming the first caravan, according to Ezra's reckoning, amounts to 42,360, besides 7,367 men-servants and maid servants. They had 736 horses, 245 mules, 435 camels, and 6,720 asses. They, no doubt, included many of the Ten Tribes. Those, however, who undertook the journey were doubtless a considerable minority of the captives, who, as directed by Jeremiah, had settled down quietly in the land of their captivity, built houses and planted vineyards. Some followed at a later period. Others remained behind, forming what was called "The Dispersion;" and how numerous these were in all the provinces of the empire we see in the Book of Esther (Smith).

5, 6. **Chief of the fathers.** — The two principal leaders of the twelve (Ezra 2: 2) were Zerubbabel, a prince of Judah, who bore the title of "tirshatha" (or "pasha"), and Jeshua, the high priest. Ezra and Nehemiah appeared, the one eighty, and the other ninety-three, years later. The priests and Levites — who would be especially interested in the principal object of the return — the rebuilding the temple. **All they that were about them.** — "They were liberally assisted by multitudes of their captive countrymen, who, born in Babylonia, or comfortably established in it by family connections or the possession of property, chose to remain. It seems that their Assyrian friends and neighbors, too, either from a favorable disposition towards the Jewish faith, or from imitation of the court policy, displayed hearty good-will and great liberality in aiding and promoting the views of the emigrants" (J., F. and B.). On reaching Jerusalem the returned captives contributed $400,000 towards rebuilding the temple.

7, 8. **Cyrus . . . brought forth the vessels.** — The king sets a good example. These "vessels" were of the choicest kind and of high intrinsic value. Nebuchadnezzar, when he despoiled the Jewish temple, thought he was enriching his own treasury; but he and his successors were simply, though unconsciously, the providential guardians of these sacred vessels until such time as the chosen people, chastened and purified, were in a fit condition to use them again. **Mithredath** — the same name as Mithridates, "afterwards borne by many great kings." **Sheshbazzar** — the Persian name of Zerubbabel ("born in Babylon"). Sheshbazzar means "fire-worshiper." "These names are an indication that the sun worship of the Persians was at least as old as the time of Cyrus" (Cook). Zerubbabel was "the grandson, real or adopted, of the beloved and lamented Jehoiachin, and the last direct heir of the house of David and Josiah" (Huribut).

9–11. **This is the number of them.** — It is characteristic of Ezra to deal with statistics and catalogues. **Five thousand and four hundred.** — Ezra enumerates in these verses only 2,499; the remaining two thousand and more "vessels" were probably of secondary or less costly kinds. **Them of the captivity.** — Very joyous was the return. "Forth from the gates of Babylon they rode, to the sound of joyous music — a band of horsemen playing on flutes and tabrets, accompanied by their own 200 minstrel slaves and 128 singers of the temple (Ezra 2: 41, 65), responding to the prophet's voice as they quitted the shade of the gigantic walls and found themselves in the open desert beyond. 'Go ye out of Babylon. Flee from the Chaldæans, with a voice of singing declare ye, tell this, utter it even to the end of the earth; say ye, the Eternal hath redeemed His servant Jacob' (Isa. 48: 20, 21). It was like the procession of Vestal Virgins, with the sacred fire in their hands, in their retreat from Rome; like Æneas with his household gods from Troy" (Stanley).

IV Inferential

1. The hearts of all men are under God's providential control. They may be heathen or hostile, but they yield themselves, very often unconsciously, as ministers of His purposes.

2. The heathen do not lack religion; their devotion to the gods they know is often a reproach to those trained in more favored lands; what the heathen lack is Christianity — the knowledge of the one true God and of Jesus Christ whom He hath sent.

3. If we cannot or will not go ourselves to build the Lord's house in a far-off land, we ought to contribute liberally to those who do go.

4. God remembers His promises.

V Illustrative

1. THE AGE OF THE RETURN.

The return of the Jews synchronized with the beginning of the classical era in Greece, and the rise of the Republic in Rome. The Tarquins still ruled in Rome, but the last and most odious of their house was on the throne. In Greece, Pythagoras, Solon and Æsop had lived and passed away. The first public library had been founded in Athens, and Pisistratus, the tyrant, ruled the rising city. In this age, also, flourished Confucius, the Chinese philosopher (W. O. H.).

2. THE MORAL GAINS OF THE CAPTIVITY.

(1) The *monarchy* had perished. The returning Jews were led, not by a king, but by a governor, a *tirshatha*. We meet with no king in Jewish history from Zedekiah's date until the usurpation of Herod, the Idumæan. "The assumption of the title by the Asmonean princes," says Dr. Wm. Smith, "was only an addition of dignity to the head of a confessedly theocratic constitution." It will be remembered that the request for a king in the first place was regarded with disapproval, and granted "in wrath," as a departure from the fundamental principle upon which the nation was founded; and although, in His forbearance, God permitted and made use of this defection in forming His new covenant with David, the monarchy became a fruitful source of evil to the nation. The idolatrous practices and worldly pride for which God punished them by a seventy years' exile, were largely fostered by royal sympathy. After the captivity these evils, and their cause, disappeared.

(2) *Idolatry* had perished. Their long captivity purged them from this abomination. The Persian faith was simple, spiritual, antipolytheistic. Its influence was doubtless helpful in confirming the repentance and faith of the captives. Idolatry was henceforth unknown.

(3) *Tribal distinctions* had come to an end. The pedigrees were kept up, but the old jealousies had vanished. Just as the primitive name "Hebrew" gave way to "Israel" and "Israelite," so these in turn gave way to the names of "Judean" or "Jew." "It was born on the day when they came out from Babylon," says Josephus. The history, therefore, is the history not of the Israelites, but of the *Jews*.

(4) *Ceremonialism* had also, to a great degree, perished. Only four of the twenty four courses of the priests returned. Zerubbabel's temple lacked the Shekinah. The synagogue, which had replaced the temple during the captivity, became a permanent institution. Prayer, to a great degree, superseded rites and ceremonies. Shortly after the return the Scriptures were collected into a "canon," and the scribe took the place of the prophet. The Sabbath, too, after a brief struggle, became firmly rooted as a national observance (W. O. H.).

For Over Fifty Years

MRS. WINSLOW'S SOOTHING SYRUP has been used by children teething. It soothes the child, softens the gums, allays all pain, cures wind colic, and is the best remedy for Diarrhœa. Twenty-five cents a bottle.

A Fact that is Indisputable

The position that New Hampshire has attained as a summer resort is, that it is the foremost in the country, and every foot within the borders of the State is a part and parcel of the vast wonderland, the beauty and like of which does not exist. That part of the State known as the White Mountain region is, perhaps, as much as any in favor as an abiding place, and to reach it by any of the numerous routes one passes through a succession of scenic surroundings that are ever charming and diversified; and once in the mountains, one realizes then the grandeur and impressiveness of the peaks and their many attributaries.

Though not widely known, Dixville Notch presents a variety of attractions that are not found in any other section of the Granite State. The mountains hereabouts are rough and ragged formations, and with beautiful lakes, cascades and waterfalls which abound in the region, there is a series of charming pictures in every direction, of which you will never tire and which delights and pleases the most critical, while the elevation, nearly 2000 feet above the sea level, secures for it a temperature that is ever exhilarating. The heart of the mountains might well be said to be at Fabyan and Mt. Pleasant; from here one gets the best view of the Presidential Range, and from these points one may make short tours to Jefferson, Bethlehem, Maplewood, Profile House, Crawford, Jackson, Sugar Hill or to the summit of Mt. Washington, and to reach each of these places the tourist finds that he is surrounded with famed natural attractions and curiosities like "The Flume," "The Basin," "The Old Man of the Mountains," "Elephant's Head," "Echo Lake," "Silver Cascade," "The Notch" and a thousand other fully as interesting oddities of nature.

The accommodations for the summer sojourner in the mountain region fairly rivals that of the great hotels of the big cities, so complete are the details, the larger mountain hotels being in themselves small cities, with every convenience, including thoroughly equipped gas, electrical, water and sewer systems. The methods through which the guest finds enjoyment besides the popular game of golf includes base ball, tennis, croquet, mountain climbing and coaching, while each hotel has its own orchestra, and concerts are daily occurrences. If you are going to the mountains, you want to know about them, and a very complete guide is Book No. 4 of the Picturesque New England series, published by the Gen. Pass. Dept., B. & M. R. R., Boston, and which is sent to any address, together with a tour book, replete in traveling information, upon receipt of a two-cent stamp, while for six cents additional a portfolio of 32 mountain views is included.

ZION'S HERALD

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OUR BOOK TABLE

Studies in Theology. VI. Sin. By Randolph S. Foster, D. D., LL. D. Eaton & Mains: New York. Price, $3.

Whoever is in doubt — and we find that many such there be even in our ministry — as to what constitutes the Methodist or Arminian idea of sin and how it should be defended against the Calvinistic conception of the same, will find this goodly volume just what he needs. Very extensive quotations are given from standard Calvinistic authors, such as Chalmers, Hodge, Shedd and Smith, and then these views are elaborately overthrown. It is a pitched battle, with the victory on the right side. Yet we presume Princeton will still go on, for a time longer at least, teaching in pretty much the old way; for though it has sustained so many defeats (from our point of view) at the hands of the Methodist champions, it manages somehow to hold up its head with a good deal of confidence just the same.

The principal positions about sin which Bishop Foster skillfully and conclusively maintains in this excellent treatise may be summarized as follows: We are not born in a state of sin and guilt, but we do come into the world in an abnormal condition, with an inherent tendency to sin called native depravity, which is not our fault, but our misfortune; it becomes our fault only so far as we refuse to avail ourselves of the means provided for its removal. Sin is not a proper word to apply to an antecedent nature lying back of moral action. Sin is in every case the moral act of a moral being in violation of moral law, and guilt is the desert of punishment which accrues to him from such violation. It is the free, personal act of one who knows the law, and the sinful act is completed, irrespective of external motive, when the person wills its performance. Punishment is that suffering which is inflicted upon a person because of some ill desert attaching to him in view of his transgression of moral law. Penal consequences of sin are to be carefully distinguished from those sufferings which are the natural consequences, the former being removed by pardon, the latter not removed. Natural law is inexorable, admitting of no excuse or turning aside of results. But in the moral law there is provision for forgiveness. It is a mistake to teach that without sin there would have been no suffering. A world of innocence is not one of freedom from sorrow or pain, but only from that kind of sorrow and pain which is retributive.

Confronted with the claim that the Scripture maintains some of the positions about sin which he denies, the Bishop is very bold and falls back on the paramount rights of reason, flatly declaring that reason must determine what it is that the Word teaches, and that "the divine Word cannot assert that to be true which the divine voice within us declares to be false;" "language is too uncertain a medium to enforce a seeming sense against a primary cognition."

As to the atonement, three current theories are recognized, namely, the moral influence theory, the satisfaction theory, and the governmental theory. And Methodist writers, it is shown, while in some cases rather indefinite in their pronouncements, have on the whole very generally favored the governmental theory, which is the only one consistent with Wesleyan Arminianism. Substitutional punishment is to be rejected as wholly inadmissible, a delusion and a snare.

The above are the main thoughts wrought out with much fullness in these three hundred pages, and they will meet, no doubt, with the complete approval of the church. There is no heresy in the book, nor any venturing on doubtful ground. The author says: "We accept as literal history the account given by Moses," referring to the earliest chapters of Genesis. "The paradise where Adam lived was probably somewhere in Central Asia." Dr. Raymond's "Systematic Theology" is highly praised as "distinguished throughout for sound common sense and clear thought;" and the treatises of Muller and Wellman ("The Christian Doctrine of Sin" and "Sinlessness of Jesus") are accounted invaluable and very largely drawn upon.

We would be glad if space permitted us further quotation or characterization. But this series of theological studies — Bishop Foster's monumental and lifelong labor — has been now for too many years before the church to need particular description or commendation. His myriads of friends will fervently pray that he may be spared to bring out the remaining volumes.

A Thousand Days in the Arctic. By F. G. Jackson. Harper & Brothers: New York.

Although Jackson's diary minutely describing the lonesome and monotonous life of himself and companions in the far north never quite excites the reader's interest as did the thrilling narrative of Nansen, yet there is the same devotion to high scientific purpose, the same courage, patience, and persistency of research enlisted in its attainment, the same subordination of all the minor ambitions and passions of the soul to the supreme one of making some distinct and valuable addition to the sum of human knowledge. It is curious to observe how cheerfully and magnanimously extreme hardships and even suffering are endured when the goal to be reached is worthy of the sacrifice required. As a capable expedition leader Jackson is in no way inferior to the Norwegian, and the comrades and crew of the former are quite as warmly attached to him as were those of the latter; but as a chronicler of the style of life experienced in the vast ice desert of the Arctic where hardly anything varies except the temperature, the weather, and the length of the dismal and dreary winter night, Jackson cannot for a moment be compared with Nansen. Altogether the most exciting incident of the book is the accidental and entirely unlooked-for meeting of the two men on the ice — a most fortunate occurrence for Nansen and his companion, Johansen, who after many hairbreadth escapes were leading a forlorn hope indeed, and cheerfully attempting the impossible — to reach Spitzbergen over the open sea, a distance of 260 miles, without any provisions, and with small canvas canoes in a seriously damaged and utterly unseaworthy condition. Their watches furthermore were run down, and their ammunition, and they had only a very indistinct idea as to what part of the world they were in. "Aren't you Nansen?" "Yes, I am Nansen." "By Jove, I'm d——d glad to see you. Where have you come from?" is a very simple and by no means over-elegant form of salutation; but it is difficult even to imagine how much it meant to the two men who had conspired to steal from hard and unrelenting Nature one of her deepest secrets. Jackson is entirely justified when he says: "A more remarkable meeting than ours was never heard of." And Nansen may be pardoned for his little excess of emotion when at 8 A. M., after an all night's talk, he exclaimed: "I do not want to sleep, I feel so happy!"

When Grandmamma was New. The Story of a Virginia Childhood. By Marion Harland. Illustrated. Lothrop Publishing Co.: Boston.

What pictures of sunny, credulous childhood are called up by the request, "Tell me a story." Sometimes the intuitive eagerness for the narrative has been voiced before the child could lisp the question plainly. Many a parent and grandparent have literally been "put to their wits' end" in trying to respond to the insatiable cry, "More! More!" "Tell another story." Who could meet such requests more satisfyingly than Marion Harland? In this volume of three hundred pages, finely illustrated, she groups those stories told to children. It is no wonder that she says in the preface: "My laddies are well trained. (Good children run in the family.) I recall, pridefully, that the sunny head of the least of the band has never drooped drowsily while the tale went on, and that his chirp was distinct in the gen-

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Talking about incongruous things: — You have heard the story of the poor society that accepted an offer of free hymn-books from a leading firm on condition that the firm could insert an occasional line of advertising.

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OUR OFFER FULLY EXPLAINED IN ZION'S HERALD, March 29.

eral plea for 'More — tomorrow night?' with which the conclave brought up at the call to prayers and to pillows." Mothers who find it hard to meet the demands of the children will be greatly helped by reading this volume.

Magazines

— The *Century* for August is a midsummer and travel number. "The Present Situation in Cuba" is graphically stated in a brief article by Major-Gen. Leonard Wood. Jacob Riis writes of "Feast-Days in Little Italy." John Burroughs gives a fascinating glimpse of the wild life about his slab-sided cabin near the Hudson River at West Park. Mrs. Van Rensselaer introduces effectively, in her illustrated paper describing "The Churches of Auvergne," the picturesque episode of Peter the Hermit's preaching of the first crusade; and the story of the second continues its course in Mr. Crawford's romance, "Via Crucis." "Old, unhappy, far-off days, and battles long ago" are the theme of Prof. Wheeler's "Alexander in India," with its graphic account of the great and decisive victory that marked the conqueror's crossing of the river Hydaspes. (Century Co.: New York.)

— To the New England reader the contribution on "Jesse Lee: A Virginia Methodist in Calvinistic New England," by Rev. Dr. A. M. Courtenay, in the *Methodist Review* of the Church South for July-August, will prove of special interest. There are several strong and critical papers, like that on "The English Novel Today and Yesterday;" "Luther at Eisenach and the Wartburg;" "The Rise and Progress of Liberty;" "Edward Perronet — The Immortal;" "The Book of Daniel." The editor, Dr. Tigert, writes with characteristic ability on "The Science of Duty." The editorial departments are well sustained. (Barbee & Smith: Nashville, Tenn.)

— Exceedingly rich and varied is *Harper's* for August. Those who desire to have on hand something that will impart both pleasure and instruction on the cars or steamer, in the cottage or for a day at the hotel, will not go amiss in securing the August *Harper*. There are fine stories from such authors as Mary E. Wilkins, Stephen Crane, Anna Wentworth Sears, and W. D. Howells. Several choice poems appear in this issue, and there are thrilling chapters concerning both the Spanish and Civil Wars. (Harper & Brothers: New York.)

— The regular readers of the *Atlantic Monthly* will turn first to the fresh chapters of Mary Johnston's "To Have and to Hold" in the August number. No one will overlook the touching story from the pen of Elizabeth Stuart Phelps entitled "Loveliness." Jacob A. Riis writes upon "The Tenant;" H. D. Sedgwick, Jr., upon "The Vitality of Macaulay;" and Thomas Wentworth Higginson upon "His Brother's Brother." Ex-Senator Dawes answers the question, "Have We Failed with the Indian?" and the editor writes pertinently and comprehensively upon "The Break-up of China, and Our Interest in It." (Houghton, Mifflin & Company: Boston.)

— With the continued strength of the *North American*, there appears, as in the August number, under the new management, an effort to introduce into it some of the features noted in the more popular magazines. Here are two writers upon the "Woman's International Parliament" — the Countess of Aberdeen and Kassandra Vivaria. W. A. Purrington has a critical and yet popular contribution upon "The Case Against Christian Science," and there are papers on "A Century of Salons," and "Girls' Novels in France." (New York, 11 Warren St.)

— Commencing with the first issue in September the *Indian Witness* of Calcutta will publish in every week's issue a column or more of "Choice Sayings" of the late Rev. George Bowen, of Bombay, carefully gathered from his published and unpublished writings. These sayings will be arranged homiletically under such headings as "Adoption," "Assurance," "Atonement," etc. Each issue will also contain an outline of one of Mr. Bowen's addresses or sermons copied from the original manuscript. The annual subscription to the *Indian Witness* is 8 shillings, or $2, post free to any country in the postal union.

— The August *Photo Era* is up to the usual high standard set for this progressive publication. The picture of General Grant and his family, taken over thirty years ago, and the home of Napoleon at St. Helena, are among a set of "Rarities in Photography" contributed by Dr. R. W. Shufeldt of the Smithsonian at Washington. Frank W. Birchall writes interestingly on the art of Sir Joshua Reynolds in lighting and posing. Osborne I. Yellott, of the Baltimore Photographic Society, discusses the relative values of long and short focus lenses; and Richard Hines, Jr., gives some excellent advice on "Photographing Cloud Forms." The photographic studies of Mrs. Addie K. Robinson, of Melrose, are striking examples of this delightful art. On the whole the August issue is exceptionally beautiful, and the wonder is how such artistic results can be furnished at so low a price — fifteen cents a copy. (Photo Era Publishing Co.: 185 Franklin St., Boston.)

— The August *Review of Reviews* fully justifies the remark made recently in our hearing: "I am too busy a man to read much, but I must know what is going on in the world and what the best men are doing and planning. The *Review of Reviews* does this for me monthly with the greatest possible economy of time and attention." Besides the "Progress of the World" in this number there are several contributions of special interest. Among these are: "The Defeat of Seven-Day Journalism in London," "The Alaskan Boundary Dispute," "Education in the South," and "Robert Bonner." (The Review of Reviews Co.: New York.)

— The *Forum* for August presents thirteen short papers on a variety of subjects from able contributors. It is an unusually interesting and valuable number. The topics, in part, are: "Tariff Tendencies in Great Britain," "Egypt Under Lord Cromer," "Naval Officers and Colonial Administration," "Liquid Air and Motive Power," "Antitoxin in the Prevention and Treatment of Disease." (Forum Publishing Co.: New York.)

— The *Methodist Magazine and Review* for August has eleven admirably illustrated articles. Among them are: "The Secret History of Prince Bismarck," founded on the very frank diary, in two large volumes, of Herr Busch, the iron Chancellor's secretary and literary jackal; "In Shakespeare's Country;" "The Sault Ste. Marie Canal;" "The English Bible and its Translators;" "John Wesley," by Dean Farrar; "Denis Patterson," a story of the days of Wesley; "Wireless Telegraphy;" "In the Klondike;" "Bishop Newman;" "A Famous Scot," Norman McLeod; and "World's Progress." Dr. Carman contributes a stirring appeal on "Our Million Dollar Fund." (Toronto: William Briggs.)

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ONE MORE

I was weary, and my shadow,
  And the shadow of my load,
Slowly paced on before me,
  As I traveled on the road;
And the milestones seemed to linger
  More at sunset than before;
And more sadly came the teaching,
  "One week more!"

So I sat me down and pondered,
  Turning to the setting sun,
Pondered over all my folly,
  And the good left all undone;
Turned me from the lengthening shadow
  That had tortured me full sore,
To that sunset calmly ending
  "One day more!"

Hence it came that I consider,
  Bear what crosses here we may,
From the shadow of afflictions
  We should turn ourselves away;
Gaze upon a dying Saviour,
  And the burden that He bore —
Oft repeating, as we ponder,
  "One life more!"

— *Anon.*

STEELE vs. CUYLER

REV. C. H. STACKPOLE.

IN a very recent issue of the HERALD appear inadvertently, side by side, two articles by these two eminent writers on spiritual themes, Dr. Daniel Steele and Dr. Theodore L. Cuyler. The articles referred to, one on the higher Christian experience of the late Bishop Newman, and the other entitled, "Steps Unto the Higher Christian Life," exhibit radically different conceptions of the method of obtaining this so called "higher spiritual state." One pleads for the immediate way of faith into the Beulah Land of heart purity and perfect love; the other urges a gradual sanctification by good works, and implies that deliverance from all sin is indefinitely deferred. One is decidedly Wesleyan, the other is good Presbyterianism.

Which is right? It is a question of great interest to us all, and especially to such as are called upon to be teachers in spiritual things. Ministers are constantly being asked in substance the question addressed to Dr. Cuyler: "Tell me something that will help me to a higher Christian life." Shall we, as the Presbyterian missionary's wife did Dr. Newman, earnestly and tenderly urge such an inquirer to seek immediately the blessing of heart purity? Or shall we tell the seeker after power "to do works meet for repentance?" There are many whose lives are exemplary, who commit no known sins and are neglectful of no duty; still they are at times painfully aware of a lack of purity and power in their experience such as the New Testament calls for. What would Jesus do? It occurs to us that under similar circumstances He advised His disciples to attend something dangerously like "a holiness meeting," and to pray for an immediate "advance into holiness," all of which Dr. Cuyler so greatly deprecates and earnestly warns us to avoid.

Dr Cuyler's way is the "step by-step method." The normal Christian life to the end is a sinning and repenting life. It cannot be otherwise, and we can never get beyond "God, be merciful to me a sinner!" This is held by many to be the only truly encouraging and comforting doctrine to preach to young converts. We must say that our experience has taught us totally the reverse. The greatest uplift in our spiritual life after conversion came from reading that book of spiritual victory, "Love Enthroned." Dr. Cuyler's expositions on the spiritual life are greatly enjoyed by many readers, and it is indeed true that "the higher life is reached by steady climbing — making Christ your spiritual ladder — and by one step at a time." But the next step in Christ for many may be heart purity, and that this step may be taken at once by consecration and faith is becoming the conviction of an increasing number of believers in all communions. This in our belief is the essential step "unto the higher life." There are many steps beyond this; there is much territory to explore. But walking with Jesus in garments made white is our idea of this higher Christian life. Only a most genuine consecration can usher us into this experience. Only a continual obedience and faith can keep us in it.

And so we cannot agree with Dr. Cuyler that the normal Christian life is a sinning and repenting one. We rather feel that sinning will soon stop our repenting, or repenting will stop our sinning. We are further persuaded "that, having begun in the Spirit, we shall not be made perfect by the flesh," but that there is a straight road of faith into the Canaan for which our hearts long, much preferable to the circuitous, never-ending way of works that comes out nowhere. The crucial difficulty with Dr. Cuyler's theory is, it never gets anywhere. It has no witnesses. But a Presbyterian Priscilla can lead a Methodist Apollos into full salvation by the faith way, because it is God's plan and He sets His seal to it.

Mattapan, Mass.

AN EVENTFUL VOYAGE

LILLA E. KELLEY.

I HAD the good fortune, the other day, to meet Captain Edward Sherlock, who at present commands the "Sagamore," owned by J. H. Hanum, the millionaire shoe manufacturer of New York. Capt. Sherlock has had quite a varied experience, having commanded the "Gitana" owned by the late W. F. Weld, "Marguerite" and "Yampa" owned by R. S. Palmer of New York, the racing yacht, "Pilgrim," W. S. Brokaw's "Amorita," and the present "Sagamore." It is 190 feet long by 27 beam, and carries a crew of 29 men. On the 18th of February, 1899 they left Erie Basin for Cuba. As they were preparing to steam out, the propeller was caught by something under water, and they were obliged to be towed over to Staten Island. A diver was sent down to cut off the obstruction, which proved to be a sail. This obliged them to go into dry-dock until Monday, thus beginning a most eventful voyage; however, as the skipper said, "A bad beginning always makes a good ending."

From New York they went straight to Jacksonville, thence to Palm Beach, then to Nassau. Here they made quite a stop, visiting the marine gardens, and delighting in the wonderful clearness of the water, where a pin thirty feet below the surface shows clearly. At Fire Lake, the party saw the Negro swim in the lake, the whole affair seeming, from the amount of phosphorus in the darkness of evening, as if on fire. Such orange, pineapple, and cocoanut groves, where oranges are peeled and given to one without price! From there the party went to Havana, and visited the wreck of the "Maine." Morro Castle was so dirty that visitors were not allowed to enter. A visit was made to the Colon cemetery, where the remains of the sailors of the "Maine" were buried. They have a very peculiar custom of renting graves. As long as you pay the rent, the grave belongs to you or your relative; when payment ceases the bones are unceremoniously taken up and thrown in a pile, which had reached quite a formidable height at the time of the American occupation. A very funny thing, so the Captain said, was the attitude of the bad Cuban soldiers toward the American soldiers. They (the Cubans) said: "When we fire at the Spanish soldiers the Spanish run; the Americans are different — when they are fired at, they pursue; which makes quite another matter of it." At this time Admiral Sampson and his fleet and Gen. Lee were in the city, and many courtesies were exchanged.

A rather touching thing happened at Nassau. As the tender was on the beach decorated with the American flag, two Englishmen came up and kissed its stars and stripes saying, "She's our friend, and where she is, is safety."

The yacht followed the western coast of Cuba up to Cienfuegos, passing the pen where the reconcentrados were kept prior to the war. The people cheered as she passed. At Santiago a stop was made at the wreck of the "Cristobal Colon" and the "Vizcaya," and relics were procured. Anchorage was found, Hobson's cell visited, and a relic secured. The famous battlefield of San Juan was visited and shells found. Quite a strange thing happened. A thirty-inch shell thrown from one of our guns into the city of Santiago did not explode. It lay there until, as a young Cuban was taking it away, it exploded, killing him instantly, also his sister. He was completely annihilated.

From Santiago a run was made over to Kingston, Jamaica, where the party was feted by the British admiral and commodore. At the time a Dutch man-of-war, the "Zealand," was in the harbor and vied with the British in courtesies. Receptions were

Well Fed, Well Bred

Proper Food Makes Brainy Men and Beautiful Women

To know just what to eat is a problem for many people who find their strength and health not keeping up to a proper stage. From food we must expect our bodily nourishment and not from drugs. True, a physician's care is required at times, but the true physician will always seek to put his patient on properly selected food and drink.

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exchanged and many delightful days spent. The officers of the "Zealand" were exceedingly courteous. As the "Sagamore" party boarded their ship they gallantly played our national hymn and various patriotic airs. When the day was ended and the boats lowered to depart, they gave three cheers for America.

There was small-pox on some of the islands near Porto Rico, which caused the next stop to be Santa Cruz, a veritable paradise, the perfect weather and luxuriant vegetation delighting the senses.

A visit was made on Saba, a little Dutch settlement seldom visited. The island is a mountain, and rises abruptly one thousand feet out of the ocean. It has a circumference of nine miles. The people speak English, are whites and blacks, but are under the Dutch rule. The principal occupations are boat-building and raising potatoes. It was formerly the resort of pirates, and you can see several castles erected by them; but now it is a safe dwelling. Short stops were made at Saint Kitt's, Port au France, Martinique, and Castris, an English coaling station.

They touched at Trinidad, the English receiving the party finely and entertaining most generously; nothing was too good for Americans.

Mr. Hanum thought then of going back to New York, but on advice of the Captain, who felt impelled to go in the direction of Bermuda, concluded to go on to Bermuda. It was reached on Tuesday. The U. S. "Raleigh" was in port, and the "Sagamore" immediately sent over her congratulations, as did the British "Renown." The Bermudans extended every courtesy to the officers and crew of the "Raleigh" — the island was theirs and everything upon it. The Bermudan paper jocosely remarked that "if the 'Raleigh' did not soon leave port, the crew would not be able to, as they would be killed by kindness." A most delightful trip was made over to the Devil's Den, where the fish in the lake are so tame that they feed on bread thrown by visitors. The angel fish were particularly attractive, being somewhat like our flat fish, of a pale blue color, with fanlike tail and a silky skin.

The afternoon before the "Sagamore" was to leave, the pilot was notified to appear the next morning. Morning came, but no pilot. The Captain then did quite a daring thing for those waters, filled as they are with coral reefs. Mr. Hanum advised having any kind of a pilot, as long as Pilot No. 1 had not put in an appearance, but Captain Sherlock said that none but the best was good enough for them and began to steam out, clearing everything safely. He felt that he must go out at this time. The yacht steamed northeast till St. Davies headlight bore southwest twelve miles distant, then altered the course and went northwest seven-eighths north, and ran along until about quarter past three that afternoon.

While on the bridge the second officer drew the Captain's attention to a steamer, as he thought, on the starboard bow. With great excitement they looked again through the glass and discovered it to be a vessel in distress. The course was immediately altered, and the yacht steered straight for her, with all steam on. Orders were then given to Boatswain Miller to clear away the cutter and get life preservers, small heaving lines and balers, and the cook was told to prepare coffee. When quite near the wreck it was found to be the "Caspian" from Charlottetown, P. E. I., flying the British flag. The mate, boatswain and four men pulled out to the wreck, and the colors were set to inform the strangers of the nationality of their rescuers. Through the megaphone the people on board were told to gather their valuables and prepare to be taken off. The people of the "Sagamore" could see the crew running about the "Caspian" almost beside themselves with joy. The boat had been dismantled and partially destroyed by a hurricane, and for nine days the crew of six men, Captain Gordon, wife, and little girl of four, had floated about. The deck planking had been torn up, and it was leaking so fearfully that it could not have floated another day. Three vessels had passed them without taking notice, a Norwegian bark going close enough for them to discern men at work on the rigging. In another day they would have found a watery grave. The boatswain went on board first and took the little girl, who cried and refused to go unless her father could go too. On being assured that he would be saved she became docile immediately. The captain was the last to leave the wreck, and she was immediately set on fire.

A very pathetic thing happened. The little girl had been told by her mother, on every one of those long days of suspense, "God will come and rescue us." Every day the crew had prayed to be delivered from a watery grave. On the ninth day they had prayed together again, with their belief strong that help would come. The captain's wife had had a dream that a Captain Somers of Erie Basin, New York, was coming to rescue them in a white boat. The strange part of it was, that the "Sagamore" was white, from Erie Basin, and the name Sherlock instead of Somers.

Thinking and believing firmly that God had rescued them, the child went aboard the yacht. Her first question, on looking about, was, "Is God on this boat?" Turning to Captain Sherlock, she asked, "Are you God?" On his saying "No," she ran up to Mr. Hanum with outstretched arms and said, "You must be God." This was too much for the tense nerves of the crew. The delivery from great danger had been so unexpected, such a seeming miracle, that they burst into tears. The boatswain thought of his little one at home and thanked God that she was safe. The wife of the captain of the wrecked vessel had feared that when the end came she might pass out by drowning before the little one and leave her to suffer. It is a fearful thing to face death for days in full health, without hope of rescue.

When the English sailors caught sight of Old Glory at the bow of the yacht they could not help saying, "God bless the beautiful flag that has done so much for us!" When they had steamed about twelve miles away from the wreck they remembered the cat, but it was too late to go back for her. They hoped that the smoke might have suffocated her at once and not left her to suffer.

The crew of the "Sagamore" cheerfully and gladly took turns in giving their bunks to the rescued strangers, and all felt that Providence had been particularly kind to them. The little girl was the pet of the yacht, the sailors declaring, one and all, that she was the prettiest child they had ever seen. New York was reached safely and the shipwrecked people sent to their homes.

So ended one of the voyages in the eventful career of Captain E. S. Sherlock, during which time he had again saved many lives.

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A SQUALL ON LAKE WINNEPESAUKEE

REV. A. H. HERRICK.

FOR several summers I have had the pleasure of camping on Lake Winnepesaukee. I own no cottage, and we occupy two tents, but this occasions me little regret, as I like to live in a tent, and my wife prefers it, since it gives a welcome relief from the usual routine of housekeeping duties. From the tents a good lake view is had, and the mountain view is grand, including the Ossipee range, Red Hill, and Chocorua in the distance. By going out on the water a little way, one can see the Squam Mountains, Paugus, Passaconoway, Old Whiteface, and Belknap Mts. However, it is not of the scenery that I wish to write, but of a tempest on the lake.

On the afternoon of Aug. 2, with my two younger children — a boy of fourteen and a girl of eight — I went across the lake to pick berries. While so engaged, the roll of thunder warned of a storm. Scanning the sky, I noted a shower approaching my camp, and another to the east of where I was. It was evident that the latter would not come to us; and I hoped that the former would not stretch across the lake. So, instead of going home, which would have involved going into the shower, I went farther away, to a place where high blackberries grow. In so doing I made a mistake. On arriving at that shore, it was apparent that the rain was at hand. Accordingly, we overturned the boat on a tiny beach, propped up one side, and ensconced ourselves under it; none too soon, for the rain at once descended. In three-fourths of an hour the rain ceased; but the outlook was threatening, for storms were visible in various quarters. However, it was now nearly night, and I knew that my wife would be alarmed if she did not see us soon; furthermore, it looked as if it would be rainy for hours. I therefore, though with misgivings, decided to proceed homeward. Pulling around a point under whose lee we had been sheltered, and passing through a narrow channel between that point and Black Cat Island, we had before us a stretch of two miles to the tents. A little off our course, and perhaps a mile and a quarter away, was Beaver Island. I hoped that, if unable to reach home before the storm burst, we might at least reach this island and take refuge in a shanty which I had observed there. However, we had not made much more than two-thirds the distance when the storm was upon us.

I have seldom seen such an appearance as this presented as it traveled toward us. It was like a solid wall reaching from the earth to the clouds, advancing with even front, and, as fast as it came, shutting from view whatever was behind it. Presently it enveloped Beaver Island, and that disappeared from view. Slightly altering our course, we endeavored to reach that island. Now the perpendicular and seemingly almost solid wall was twenty rods away — now, ten — now it was upon us! Wind and rain struck us together, and the latter came in torrents, speedily drenching us. The storm had advanced against the wind as we had it, which now veered almost completely around, and, as is frequent on this lake, immediately raised a heavy and increasing sea. After a brief endeavor to reach the island, perceiving that it would be a difficult if not impossible task, with the likelihood of taking too much water over the bow, we ceased our efforts, and, keeping head to the wind, drifted rapidly to leeward. In sailor phrase, we were "hove to." The scene was one of the wildest I have ever witnessed. The rain fell in immense quantities, a heavy sea was running, and the range of vision was very limited.

I had, when the storm struck us, bidden the little girl to crouch in the bottom of the boat. After a while, noticing that she was lying very quiet with face hidden in her cape, I spoke to her, whereupon she burst into wild weeping; and no wonder, for while the rain beat upon her, she was lying in the accumulated water. We drifted fast before the storm, and I intended to pass through the narrow channel between Black Cat and the point before mentioned, gaining shelter under the latter. But as we approached land, I was troubled to find that the boat rode less buoyantly, because the rain had come in in such quantities. I told the boy to bail out, which he did vigorously. It was anything but inspiring when he presently reported that he could not throw the water out so fast as it rained in. Under these circumstances I abandoned my intention of passing through the channel and gaining a lee, and decided to land on the island if I could. The question in the case arose from the fact that the shore was rocky, with not so much as a foot of sandy beach in sight. However, better that shore than to be swamped. Happily, the violence of the storm had now somewhat abated, and I descried, almost directly at the point toward which we were heading, a tree trunk that had been cast up, and against which we could strike instead of against the rocks. Going ashore at that point, the boy jumped out and held the boat while I took his sister out and placed her safe upon a rock. Here her grief burst out afresh, and she began calling wildly for her mother. We bailed out the boat, and by the time we had done this, the wind had veered again, and blew across the lake toward the tents. As quickly as possible we started on our return, knowing that the lady of the camp would have no ease until she saw us. After a brisk row of two miles we reached home, exceedingly wet, but happy to be there. Awaiting us on the beach was our older son, as wet as ourselves because during the violent storm (which at the camp was accompanied by hail) he had been attending to the trenches around the tents, designed to carry off the water in case of violent rain. Landing, the little girl hastened to her mother's arms, and soon was dry and warm in bed, as was also her younger brother, in his tent. Warm drinks and supper made us all comfortable; and in an hour or so we were in our beds, enjoying a most pleasant sense of security despite the rain which now was again descending. We had had abundant experience of what our tents, under their wide-spreading flies, could do in the way of withstanding heavy rains, and fell asleep thankful that we were once more dry and warm and well sheltered. And well we might be; for men of experience on the lake say that this was one of the worst storms for years.

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Dr. George M. Steele's Diversion

REV. DR. GEO. M. STEELE is, and for some time has been, in the Chicago Hospital, Cottage Grove Avenue and Forty-ninth Street, this city. He has submitted to a surgical operation which, of course, has been a great strain upon him, but from which he promises to emerge most hopefully. During his later convalescence Dr. Steele has been reading the revised proofs of a little book in which he has deposited many of the most delightful short talks uttered by him to students at Appleton University and at Wilbraham Academy. We have seen these gems. Many will be reminded often of "Timothy Titcomb's" friendly and charming chapters for young people. There will be no twirling thumbs, no white chokers or stand-up coat collars whatever in the unique, fresh, piquant little book. It is more than delightful to read about truth, and religious truth which is recorded as if the author were as much at home in the presence of his important themes as a young man or woman is with his or her mother. Dr. Steele talks with his diaphragm, and not out of his nose. His English is simple, straightforward, generally monosyllabic, and as clear as a bell. It is easy to conceive a young student carrying a copy of the book in his breast pocket "just for warmth" on a cold day. The contents of the volume surely will be absorbed into the breast by happy contagion, and the reader, like the author after his surgery, surely will be "much better," and soon. — *Northwestern Christian Advocate.*

The Problem Solved

I READ with much interest the article by Rev. J. T. Richardson in reference to Sunday camp-meeting, which appeared in the HERALD of Aug. 9. Permit me to state that I am opposed to Sunday camp-meetings. The board of trustees at Sterling camp-ground since its organization in 1852 have never held camp-meeting over Sunday. Now, brethren of the ministry and members of the church, the way to solve the problem and to reduce the alarming increase of Sunday desecration is to take a firm stand in opposition to all desecration of the Sabbath, and to preach and talk against it with Biblical facts and in a Christlike spirit. Then we as members of the Methodist Episcopal Church must use our influence to close up all camp-meetings that hold over Sunday. This we can do, for we have the power in our hands. The preachers must positively and emphatically refuse to preach, and we one and all must withdraw our support. How long would Sunday camp-meeting last if we all did this? Not long, I assure you. Then we

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must one and all resolve that we will individually support and maintain the camp-meeting that does not hold over Sunday, coming to the grounds with a prayerful spirit and a longing desire for the baptism of the Holy Spirit to descend upon us one and all. Come, now, let us reason together, and have five days of earnest prayer to God, giving our hearts, souls, bodies and spirits to the work. Five days in these times is equal to ten days of pentecostal time. Shall we not do this? I sincerely believe that, if we did, such a revival would occur that we have not witnessed for many days. Revival, the conversion of the people, and a strict observance of God's law — this only will wipe out Sunday desecration. May God speed the day when this shall come!

J. CLARK GLIDDEN.

Too Beautiful to Kill

IN the Pittsburg *Post* is this story of Fergus, a Scotch lad fourteen years old. His father had given him a new rifle and a new canoe, and now in the Adirondacks, near Upper St. Regis Lake, he was expecting to shoot his first deer. On an August day he went from camp with Calvin, the guide, and was about to embark on the lake.

It was so lovely that Fergus held his breath to look, till all at once he felt Calvin's hand on his shoulder. One look at the guide's face and he knew that something was happening.

At first Fergus heard nothing but his own heart-beats. Then, as he recovered himself a little, he could hear a rustle and an occasional crackle, and presently, looking up the bank, he discerned the swaying of a bush. Something was moving there.

Suddenly the bushes parted and a head looked through! It was the head of which Fergus had lovingly and longingly dreamed, a beautiful antlered head held proudly up, the eyes alert, the nostrils wide apart. As the creature broke from cover his mouth was open, he was hot and thirsty and eager to get at the water.

"Does he see us?" whispered Calvin.

Fergus shook his head.

"Let him get well out of the bushes, then raise your rifle," whispered the guide.

Inch by inch Fergus had already lifted his rifle and was now looking along it when the deer advanced, coming twenty feet nearer. Then assuring himself that all was safe, he stood, his ears at a sharp angle, directly facing Fergus.

Fergus could see the beautiful, scared eyes of the deer.

"Fire," said Calvin.

But, instead, Fergus dropped his rifle to his side. There was a sudden movement, a crashing of boughs, and the place was empty.

"Why, Fergus," cried Calvin, disappointed and amazed, "why, Fergus!"

He looked curiously into the boy's face and discovered that each bright eye had a tear in it, and that the under lip was quivering.

"O Calvin!" cried Fergus, "I couldn't do it. I hadn't the heart to do it. I'd die myself before I'd kill anything so beautiful."

Drinking in Hot Weather

THE most dangerous of all drinks in hot weather is ice-water; for being without cost and without taste, it is often taken in enormous quantities, whereas if it cost money, seldom more than a single glass would be taken at a time.

Like many other things, ice-water is in itself a blessing, and only as an abused gift becomes a curse. When one is overheated, ice-water taken sipwise is refreshing and cooling, but when swallowed in great draughts it is a deadly thing. Every summer we read in the papers of men dying suddenly from this very cause — and then forget the warning as soon as we are hot and thirsty.

If the temptation to take a "long drink" cannot be resisted, the water must not be cold; even cool spring-water is dangerous so indulged in. The proper way is to rinse the mouth and gargle the throat first with cold water, then take a couple of swallows — not gulps — and so on, alternately gargling and drinking.

The first time this plan is tried, one will be astonished to find how little cold water is needed to quench thirst and refresh the heated body. One glassful used in this way will do more good than three or four taken like a horse.

It must not be understood, however, from anything said above, that the drinking of water in hot weather is injurious. On the contrary, large quantities should be taken, two quarts or more a day, but it should be taken a little at a time, and not too cold. The body is constantly throwing off water in the form of perspiration, and water must be supplied to replace the loss.

We have spoken only of water, because this is the basis of all cooling drinks, and because we cannot drink quarts of lemonade or any other sweetened and flavored beverage without causing the stomach to rebel, but when taken in moderation, soda-water, ginger ale, and the like are harmless. — *Youth's Companion.*

Fine Painting for Lasell Seminary

The noteworthy painting of Miss Elizabeth Gardner, entitled "The Judgment of Paris," which was the show picture of one of James D. Gill's exhibitions of American art at his galleries in this city, has been presented by the artist to Lasell Seminary at Auburndale, of which institution she was a graduate in the class of 1856. Miss Gardner, choosing art for her career, became a pupil of the famous Parisian artist, W. A. Bouguereau, and her great ability made her years ago "hors concours" in the Salon, in which she has been a constant exhibitor. She is the only American woman who ever received the medal of the Salon. She was her master's favorite pupil, and so thoroughly in sympathy with him in every respect that their marriage a few years ago was recognized as a natural and happy result. The painting is a large canvas, on which in life-size figures the old drama of the gift of the apple to "the most beautiful" is represented by three little girls for the goddesses of the fable, and a comely boy for Paris, the Trojan prince. It won much admiration, and is indeed a rare example of the finished school of Bouguereau. It has remained ever since its exhibition in Mr. Gill's custody. Mrs. Bouguereau in a recent letter to Principal Bragdon, offered the painting to the Seminary on condition that it should please Mr. Bragdon and that it should be hung in a proper light. Mr. Bragdon was of course pleased, and has accepted the picture, which will be exhibited for a few days in the window of James C. Guthrie, long known as the head of Mr. Gill's framing department, who is now in business at 248 Main St. The picture was catalogued in Mr. Gill's exhibition at $3,000. — *Springfield Republican.*

Program of the Ecumenical Methodist Conference

Dr. H. K. Carroll, secretary, makes the following statement concerning this subject: —

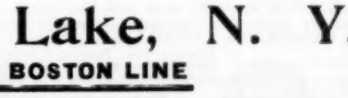
The program committee of the Western Section of the Ecumenical Methodist Conference met in Indianapolis during the sessions of the Epworth League Convention, and went over the revised draft of the program for the Conference, which is to meet in London in 1901. The English committee first submitted a draft, then a few weeks later a revised draft. The committee — Bishops Hurst and Galloway, Dr. A. Carman of the Church in Canada, and Drs. Hamilton, Tigert, and Carroll being in attendance — considered every topic and feature of the program carefully and their suggestions and amendments have been transmitted to the Eastern Section.

There was a general desire on this side the ocean that the next Conference should be held at a more convenient season than the first, which met in September. On the part of the American brethren it was proposed that the month of June be selected, at the beginning of the summer months, near the usual vacation season, after Annual Conference sessions and other important meetings were over. The British committee desired to accede to the wishes of the Western Section, but found the proposal impracticable. The Australian brethren sent word that if the Conference were held earlier than September they could not be represented. The British committee therefore suggested that the Conference be held between the first week in September and the third week in October. The program committee accepts the suggestion, and proposes that the Conference open on Wednesday, Sept. 4, and close on Tuesday, Sept. 17.

When the program of subjects is finally arranged, it will be necessary to select the essayists and speakers. Some of the churches have already made provision for the appointment of delegates; others have not. The action by which the commission of the Methodist Episcopal Church was appointed was taken by the General Conference at Omaha in 1896. It is held by some that the resolution authorizing the naming of the commission empowers the commission not only to represent the church in making arrangements for the Conference, but also to appoint the delegates. The chairman of the committee so interprets the recommendation. It is deemed important that the subjects be assigned without unnecessary delay. Of course, the program committee can make no assignments until the delegates are named, and if it is compelled to await the action of the next General Conference, the delay will be a serious one. It is not improbable that the commission will make some representation on the subject to the Board of Bishops next fall.

— The widow of Frederick W. Robertson, the great Brighton preacher, has been living until recently at Budleigh Salterton, England, Mrs. Robertson married a second time the late Rev. E. Houghton Johnston, of Aldwick. She was a daughter of Sir George Denys, and was married to her famous husband so long ago as 1841.

If you forget the name of the



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THE CONFERENCES

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Dover District

Milton Mills.—Congregations are good and increasing. Thirty are reported in attendance at class-meeting. Four were received into church membership, July 9. Two were baptized, July 16, by Rev. O. W. Bryant. Finances are well in hand. The people have a mind to work, and the pastor, Rev. A. M. Markey, is full of courage. A large delegation is planning to be present at the Hedding Camp-meeting.

Sanbornville and *Brookfield.*—The work is moving pleasantly on these two charges. The pastor, Rev. O. W. Bryant, is planning with his people for special meetings to be held early in September. The camp-meeting will be a helpful means of grace for revival to those who attend.

Lawrence, Garden St.—This church has always been a revival society. Its members love the camp-meeting. The Garden St. chapel at Hedding is usually crowded, conversions are expected, and the people are not disappointed. S. F. Dawson, for years superintendent of the Sabbath-school and treasurer of the Association, a very busy man, is always at the front in work for souls. Not every pastor has so efficient an assistant as Rev. G. M. Curl. Charles Curl, son of the pastor, graduated at Tilton in June. Another son, Royal A., is a senior in Boston University.

Haverhill, Grace Church.—The pastor, Rev. E. Hitchcock, and family are taking a well-deserved vacation in western Massachusetts. Dr. I. E. Chase is enjoying the Moody meetings at Northfield. Elijah Fox is at the camp-ground. This society unites with the First Church for four weeks during the vacation period.

Danville.—Rev. M. T. Cilley has been too long in the work to feel entirely content outside the pulpit. He is preaching at North and South Danville, one Sabbath a month at each place, and his services are greatly appreciated. It is hoped he may be able to be present at our camp-meeting.

East Candia.—Rev. J. T. Hooper reports the work as very encouraging. The Ladies' Circle has been reorganized, and will render valuable assistance. A good revival is expected.

Auburn.—Rev. Frank Hooper and family have been spending a few weeks at Salisbury Beach. He is getting ready for a revival campaign.

Haverhill, Third Church.—The chapel at Nicholsville has been completed at a cost of $500, and opened for worship. It is quite a financial burden for the Third Church people, but they were obliged to build or be without a place for worship in this part of the parish, four miles away from the home chapel. Let all who can, help a little. The cause is very worthy. Send to Rev. N. D. Bigelow, Mt. Washington, Haverhill, Mass.

Moultonville and *Tuftonboro.*—The pastor, Rev. G. W. Jones, was married, June 28, to Alice Emma Stevens, daughter of Mr. and Mrs. Joseph Stevens, of Amesbury, Mass. Amesbury has lost a valuable member, but Moultonville and pastor have made a corresponding gain. We wish the happy couple much joy in the work of the Lord.

North Wakefield and *East Wolfboro.*—Rev. W. A. Hudson is doing good work. Services are well attended. The outlook is encouraging. The pastor in June secured a much-needed home keeper in the person of Miss Ella Evans, of Lempster. We welcome the bride to the itinerant ranks.

Lawrence, St. Paul's.—Rev. C. H. Parnsworth preached a special sermon before the Grecian Lodge of Masons, June 25. The church was crowded. The general work of the church is prosperous.

Rochester.—Rev. G. W. Farmer and family have been spending their vacation in the northern part of the State. The families of Judge Wentworth, John Young, and others are at Hedding.

West Hempstead.—The family of Rev. L. N. Fogg were shut in by scarlet fever for three weeks, but are all right now. The pastor is a busy man, preaching three times on Sunday, and caring for the social meetings on three charges. There is a rising tide of spiritual interest which is very encouraging.

Sandown.—Rev. W. P. Odell, of New York city, is spending the summer on the old home place of Mrs. Odell. Dr. and Mrs. French are with them. Dr. Odell preached for the pastor, to the delight of the people.

Hedding.—The Holiness camp-meeting was carried on mostly by home talent. Rev. A. L. Smith reports a profitable season. Among the active workers were Revs. J. W. Adams, S. E. Quimby, E. E. Reynolds, A. B. Rowell, L. N. Fogg, A. L. Smith, C. O. Kelly and E. Fox. Rev. Wm. Ramsden has sent out a very neat circular giving all necessary information concerning the season at Hedding. The Summer School, including Ministers' Institute and Chautauqua, is now in progress, Rev. J. W. Adams, president, and Rev. J. A. Bowler, director. The annual camp-meeting practically commences on Sunday, Aug. 20, with the Woman's Home and Foreign Missionary meetings. The presiding elder will give an opening talk at 10 A. M., Monday, Aug. 21. Rev. Ralph Gillam, the noted evangelist, will preach on Tuesday and Wednesday. The people will want to come early in the week if they wish to hear him. The district stewards' meeting will be held Wednesday, Aug. 23, at 1 o'clock; the preliminary annual meeting on Tuesday, at 4 o'clock; the regular meeting on Thursday, at 4. Let all the preachers come early, bring a good company, and stay through the week.

EMERSON.

Concord District

Stratford.—Rev. W. F. Ineson finds a large and very appreciative congregation here. The ladies have put a new Estey organ into the church at an expense of $95. The matter of erecting a parsonage is still being discussed. The pastor is raising the money and has large hopes of success. He preached a strong and helpful sermon recently on the baneful effects of Ingersoll's teaching.

Pittsburgh.—Two sermons, a quarterly conference and sacramental service, gave us a chance to meet a large number of the people of this north country. Rev. W. S. Frye has an increasing force of workers here. Two years ago there was not one person who could be depended upon to take part in a social service. Today it is not at all difficult to find a dozen to pray in prayer-meeting and double that number to bear testimony. Considering all the embarrassments that have been in the way, a good work has been wrought.

Beecher Falls.—We are still at work in this field, although with no organization. A preaching service is sustained each Sunday afternoon. Only a few people are professors of religion, and they are divided among several denominations. None of them are especially anxious to change their church relation, so we are working and waiting to see what turn there may be in the tide of affairs.

East Colebrook.—There is much courage among the people here. They have advanced the claim $50 and house rent beyond what it has been, and the money is all on subscription within $30. The parsonage is very attractive. They have excellent congregations.

Preachers' Meeting.—The pastors of Colebrook, Pittsburgh, East Columbia and East Colebrook, South Columbia, Bloomfield and Canaan, Vt., hold a preachers' meeting once a month, going among the different churches. They spend an afternoon and evening, have discussions of vital questions, and preaching with evangelistic services. The last meeting, at Pittsburgh, was an excellent occasion. The next one in the early part of September will be held at the South Columbia Church.

North Monroe.—Rev. I. C. Brown reports the interest here as steadily growing. The devil works hard to hinder the Lord's cause, but "He that is with us is greater than he that is with them," and we expect the faith of God's people will be victorious.

Whitefield.—The Methodists of Whitefield are planning to observe the twenty-fifth anniversary of the dedication of their church on Sept. 5.

Bethlehem.—This beautiful place has a throng of summer visitors. The friends of Rev. C. M. Howard will be glad to know that he improves in health. For weeks he has preached two sermons a Sunday, taught in Sunday-school, and led the class-meeting, which he revived in June. For the next six weeks he expects visiting brethren to occupy the pulpit. Those whose names we have heard are Dr. Strickland of Washington, Dr. John Rhey Thompson of Brooklyn, and Dr. Olin A. Curtis of Drew Seminary. The church project has again been taken up, having been started at the first quarterly conference. The pastor is vigorously pushing the subscription lists upward, and by the time this item appears will probably have in sight $3,500. The quarterly conference, at its recent session, adopted the plans presented by the committee. At an adjourned session to be held within a few weeks, the building committee will be appointed, and it is expected that work will begin this fall. The plan is a very pretty one, and the estimated cost is $5,000. As soon as possible the chapel portion will be made ready for use, and the audience-room in time to dedicate next August. Every dollar of the subscription is being secured from our own people. None of the visitors have been asked for a penny.

Littleton.—The church edifice has been newly painted and looks well.

Personal.—Rev. Willis Holmes is full of the revival spirit. He is planning to hold a tent meeting at Lyman very soon. The unsaved always hear from him.

The papers report Rev. E. Snow as able to do effective work, as he preaches each Sunday twice at the Union Chapel at York Beach. He expects

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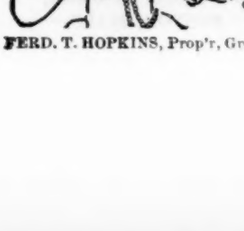

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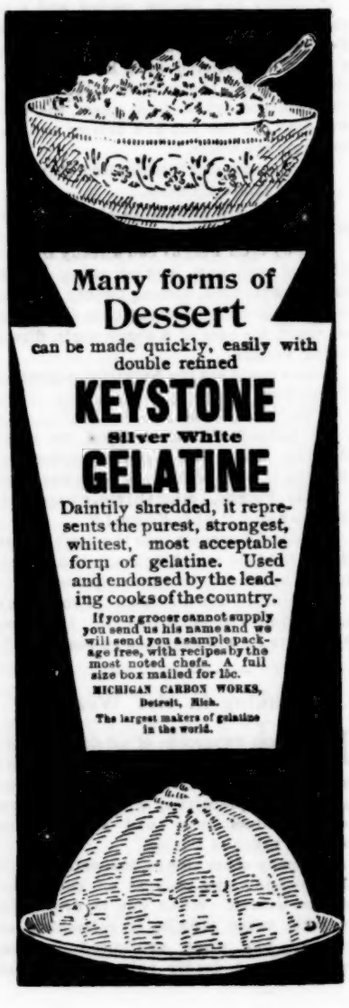

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to be fully able for duty at the next session of the Conference. The sea breezes are agreeing with him, and he is regaining his former strength and vigor. B.

Manchester District

Derry, First Church. — By reason of some illness of the presiding elder compelling him to take a fortnight's vacation, this church held its second quarterly conference with its pastor in charge, and the work is reported as hopeful in all ways. Dr. H. M. Baketel, of Derry, son of Presiding Elder Baketel of Concord District, is reported as having accepted a flattering offer of a position on the Boston *Journal* staff, and has closed his office in Derry and gone to Boston.

Salem, Pleasant St., held its quarterly conference with the pastor, and all things are going well. Pastor Quimby, of the board of Conference examiners, gives his time this week to Hedding mid-year examination. Thence he goes to Old Orchard with his invalid wife for rest and refreshment.

Salem, First Church, appears to be going on well. North Salem is as usual. Ayers Village finds some people anxious to organize another Methodist church in that place two miles from Salem First. Pastor Rowell is giving one service every Sabbath and pastoral visitation for six months, to see what will come of it.

Winchester and *Westport* is a grand field for some man bright and brainy, intimate with God and interested for folks, who can possess his soul in patience and work for the kingdom's sake. Just now nobody appears, and the work will perhaps stop unless the presiding elder or the Bishop can find a man soon.

Hinsdale has a pastor who, undertaking with no assurance of any estimated claim for support, and declaring his willingness to give one year if only he might live among the people, has succeeded since April in finding friends who have made possible a steel ceiling and walls, stained-glass windows, bells for the tower, and a remodeled entrance to the church, and is now awaiting expectantly the gift of an organ for the renewed audience-room, which will be reopened about the first of September for a campaign of salvation. May the Lord give us the longed-for success!

Claremont Junction Camp-meeting, with its grand campaign by Evangelist Gillam, and by the help of Revs. McLaughlin and Frost as well as the lay workers for the Twentieth Century Thank-offering in soul-winning, should be a season forevermore remembered for its doings.

Londonderry is making a hopeful effort to raise the money and pay off its church debt this year. The pastor reports courage and expectancy in effort. Honest hard work for the Master's sake secures His approval and some fruit.

Arlington St., Nashua, is seeing success in the Master's work. Two candidates were recently baptized, three joined on trial and four by letter. The work of church building is going on. Pastor Garland is now away at Old Orchard and has been assisting Dr. Bates in his rally. He will also be on hand to help us at the Wilmot Camp-meeting all the week as preacher and musical director. G. W. N.

VERMONT CONFERENCE

St. Johnsbury District

Newbury. — Repairs on the old church near the Seminary are well under way. A memorial window to Bishop Baker from the old students and faculty is projected. All old-timers should address A. A. Olmstead, South Newbury, Vt. All cash will be promptly acknowledged. Some has come in already.

St. Johnsbury Centre begins repairs this week. The edifice will be moved north sixteen feet, a new foundation put in, the vestry rearranged, with furnace and general internal renovation. About $1,000 will be needed.

Marshfield. — The pastor had the misfortune to lose a very valuable horse last month, one of the best reared on Vermont soil — heat and indigestion the supposed cause.

Lake View Camp-meeting is now in progress at Danville with good promise, though the weather is very cool for August.

St. Johnsbury. — The whole city was in consternation, Aug. 8, over the instant death of Dr. Lamson, former pastor of the North Congregational Church, and president of the American Board. Our pastor was prompt in offers of condolence and aid. Miss Mosher, of Morristown, Tenn., gave a most wholesome and stirring address on her work before the ladies here, Aug. 8. All the church should hear her.

Holland. — Pastor Wright of Derby recently baptized four on this charge, and will in exchange next Sunday administer the communion. The work is prosperous here under Rev. Geo. C. McDougall. The son of the former pastor, Albert H. Gregory, and Miss Hattie Moulton were recently married here by Rev. Geo. H. Wright, of Derby.

Newport. — All are very solicitous concerning the pastor's wife, Mrs. Joseph Hamilton, who is this week in the Royal Victoria Hospital at Montreal having treatment for cancer. Successful surgery was had Friday, Aug. 4, and the case declared hopeful. The prayers of the whole district go out for her and the family.

Lowell. — Thirteen were baptized here at the last visit of the presiding elder, and others are soon to take the step. Rev. C. W. Kelly takes up the work of this pastorate for the residue of the year. Four were recently seeking the Lord.

West Concord. — Rev. James E. Knapp and wife are glad in the reunion of their entire household for a little; and any parents may well be glad in the society of such children. Vacation ended, they will soon scatter again, about September 1. J. O. S.

MAINE CONFERENCE

Lewiston District

Chebeague. — Rev. F. Grovenor has called on all the families on the island — more than 125. A handsome advance has been made in the salary, repairs have been made on the parsonage, and some new furniture has been added. The congregations are very large, and the outlook is excellent.

Park St., Lewiston. — Congregations are excellent. A large number of calls have been made. Rev. C. A. Southard bears off the palm in the matter of benevolences. More than $200 has been pledged, and the full apportionments will be met. D. T. Mitchell has been class-leader for eighteen years.

Bowdoinham. — This is one of our pleasant village charges. Congregations are good, social meetings are well sustained, and the Sunday-school is in good condition. Rev. A. W. Pottle is on his third year and is held in very high esteem.

Empire and *South Auburn.* — Rev. R. A. Rich is greatly encouraged in his work. Congregations are increasing, spirituality is deepening, several have been recently converted, prayer and class-meetings are taking on new life. Revs. J. W. Smith and W. H. Gowell are very helpful to the pastor. Mr. Smith preaches half the time at Greenwood. Extensive and much-needed repairs have been made on the parsonage, much of it having been done by the pastor. Mrs. Rich has been suffering from a fall from her wheel.

North Auburn and *Turner.* — Rev. W. H. Barber is somewhat improved in health, but is not able to cultivate the Turner part of his charge. The Sunday-school has a Home department, and is to have a new supply of books. The Children's Day concert was a fine success. More was raised for benevolences last year than has been secured in any one year before for a long time. Rev. M. K. Mabry is supplying very acceptably at Turner.

Lisbon Falls and *Pejepscot.* — Rev. F. R. Griffiths, recently from the Boston School of Theology, is supplying this charge. There is no prospect of having much strength at Pejepscot for some time, but the field is being faithfully cultivated. At Lisbon Falls the church has taken on new life. Congregations are large, the social meetings and Sunday-school are flourishing, and the salary has been increased. The pastor took advantage of the town's centennial, and the proceeds of the affair amounted to $70. He also planned a trolley ride, and the profit was $23. An insurance of $3,000 has been put on the church, our own Church Insurance Company being patronized. The pastor preached to the graduating class of the high school, and also to the Odd Fellows. Fifty dollars has been expended for new furniture, new hymnals have been bought, and progress on all lines is the rule. A union camp-meeting has been held in a grove near by with good results.

Cumberland and *Falmouth.* — Rev. J. B. Howard is on his third year, and it promises to be the

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best so far. The reception this year was not only by the church, but by the town, and was held in the large hall. Three have joined from probation and two by certificate. Congregations are large; 180 calls have been made; benevolences are looked after. Mr. Young has recently attended a family reunion and his parents' golden wedding at Prince Edward Island. There are ten children living, and three of them are Methodist ministers. Dr. Stephen Allen and several of his children are buried in the cemetery near the church at Falmouth Foreside. This is the appropriate inscription on his tombstone: "He had served his own generation by the will of God."

Oxford and *Welchville.*— Rev. A. S. Staples and family are much enjoyed by the people. They found a pleasant and cozy rent, and have a delightful home. Six have requested prayers. The Sunday-schools are doing well. The church is not strong financially, but seems disposed to do what it can. The outlook is hopeful.

Long Island.— We have but a few members here. Sunday excursions interfere with church work. A goodly number of young people attend the evening service. Rev. W. H. Congdon is holding the fort as best he can. His receipts are very small, and he labors under many discouragements. Mrs. Congdon was severely injured some weeks ago by an inexperienced rider of the wheel running against her. A. S. L.

N. E. SOUTHERN CONFERENCE

Providence District

Swedish Camp-meeting. — The Swedish churches of Providence and Pontiac held a camp-meeting at the latter place, July 23 to 30. Rev. C. J. Wigren is pastor at Providence, and Rev. M. Peterson at Pontiac. Rev. C. Samuelson from Campello Swedish Church, and Rev. H. E. Whyman, pastor of First Swedish Church, Worcester, assisted at these meetings and preached with great power. It was a regular old-fashioned camp-meeting, held in a large tent in the open air. Many were converted. No less than ten or twelve persons were seeking salvation at one time, on Saturday evening, the 29th. Meetings have been held every evening since at both Pontiac and Providence, with good results.

Since April, 3 have joined the Providence Church in full, 1 by letter, and 3 on probation. Rev. C. F. Thornblad, who served this church for five years, did a noble work. The attendance this summer is larger than in any previous summer in the history of the church. The new location on Friendship Street was no mistake. W.

Yarmouth Camp-ground. — H. L. Chipman writes under date of Aug. 14: "You will be glad to learn that at the Yarmouth Camp-ground on Saturday evening, after an address by Dr. W. F. Warren, on 'The Twentieth Century Movement,' Dr. Bates took the stand, and in less than two hours raised the entire indebtedness of the Association — some $2,800. Capt. L. D. Baker, president of the Boston Fruit Co., who is spending the week at Yarmouth with his family, contributed nearly one-third of the entire amount. The meeting this year has been the most successful for many years. At every service at the tabernacle yesterday there were a goodly number of seekers, something very unusual."

NEW ENGLAND CONFERENCE

Boston District

Whitinsville. — A new pipe organ, built by Jesse Woodbury, of Boston, and costing $2,200, has just been put into the church. The money for it is all raised. The church and parsonage are to be painted. Dr. Bates will assist the pastor, Rev. W. F. Lawford, the last of September. The class and prayer-meetings are well attended in spite of the hot weather.

Worcester, Grace Church. — Considerable money is to be laid out on repairs of the edifice. For many years little or nothing has been done for the interior of the main auditorium. Now the frescoing is to be touched up, the carpets renewed, and a general renovation given to the really beautiful room. There is no church building in this city so advantageously located as that of Grace, and we hope to see its opportunities realized.

Coral St. — With true Sanderson enterprise the pastor has been having a course of temperance talks by J. W. Pierce, an evangelist from New Jersey. With all the temptations that beset the feet of our youths there cannot be too much of this kind of knowledge imparted.

Tents. — "To your tents, O Israel!" The most enterprising religious move ment in the city, at present, is that of the tent meetings, conducted by "Bishop" Sanderson in Tatnuck. He is busy himself, and he keeps every one within his reach busy also. After closing here he takes his tent to Greenville, in Leicester.

Webster Square. — This church, occupying one of the strategic points of Worcester Methodism, is in labors abundant during the heated term. Many needed improvements are being made, including the frescoing of the auditorium and vestibule, which, when finished, will give the society one of the pleasantest houses of worship in the city. The expense is already provided for. Increasing congregations, well-attended class and prayer-meetings, and a good financial outlook delight the heart of both pastor and people. Since Conference there have been several additions to membership by letter and on probation. Rev. B. F. Kingsley, pastor. Quis.

Lynn District

Trinity Church, Lynn. — Rev. M. G. Prescott and wife expect to go to South Royalton, Vt., Aug. 15, on a visit to Rev. W. E. Mann, of that place, and to spend a few days at the Claremont Junction camp-meeting.

Sterling Camp-ground. — The drought of 1899 has not parched the shaded camp-ground at Sterling Junction where the Epworth League convention is to be held, Aug. 18 and 19, and camp-meeting Aug. 21-25. The lake has shrunken up a little, but the piers have been lengthened, so that the unusually large number of campers have been in no way inconvenienced by the dry summer which has stricken fright to cottage and hotel owners at other resorts. The grounds are sweeter and more healthful than ever before, and every cottage nearly has been occupied since the second week in July, while many have been here since the first of June and purpose remaining till the third week in September. For diversion there have been: weekly missionary piazza meetings, a lawn party at Bon Air Lodge, an old-fashioned sing in front of Chaplain Hambleton's, weekly Monday night socials in Epworth Hall, an entertainment in the hall last Friday at which Mr. C. A. Chase, the Boston composer, sang several of his original compositions, tennis, boating, bathing and the regular religious meetings of the week. New bath houses, a float and life line, add to the safety and comfort of bathers. Altogether the season so far has been the most prosperous ever experienced, and preparations for camp-meeting and the League convention are making the people enthusiastic about the later events in August. Indications point to camp-meeting this year that will be more than ordinarily interesting. Bishop Mallalieu will be present. Accommodations for transients may be had at the hotel or at the church houses.

Springfield District

Mittineague. — On the evening of July 30, Rev. Dr. W. H. H. Rees, assistant corresponding secretary of the Freedmen's Aid and Church Extension Society, was at this church. He gave a fine address and received a collection of $50, which may be increased. For Sunday evenings in July and August the topics announced by Pastor Buckingham are taken from the Old Testament.

Chicopee Falls. — Dr. Rees was here on the morning of July 30, and secured a contribution of about $50. Rev. A. H. Herrick is enjoying a vacation at Lake Winnepesaukee. The pulpit was supplied, July 23, by Rev. Dr. J. O. Knowles, presiding elder of the district, whose sermon was much enjoyed. Dr. Newhall, of Wilbraham Academy, preached on Aug. 6, and Rev. James Sutherland, of Orange, is to preach Aug. 13. H.

Convention and Bible School of Christian Workers' Union

REV. W. A. THURSTON.

The twelfth annual convention of the Christian Workers' Union, under the leadership of Rev. L. B. Bates, D. D., held at the Old Orchard Camp-ground, Maine, July 22-31, was one of unparalleled interest in the history of the Union. It had all the characteristics peculiar to an old time camp-meeting, and also included many of the features of the modern Bible school.

In the absence of President Bates, the convention was opened by an address by Rev. E. D. Mallory, of Boston. On Sunday morning, notwithstanding the threatening weather, a large congregation listened to a stirring message by Rev. Walter Russell, B. A., of Canada, on the "Criminal Helplessness of the Minister of Jesus Christ without the Anointing of the Holy Ghost." In the afternoon Rev. W. A. Thurston, of South Boston, delivered a carefully prepared sermon on the doctrine of "Entire Sanctification" as taught by the Scriptures and confirmed by Christian experience. The sermon of the evening was preached by Rev. E. D. Mallory. The Spirit of the Lord transformed the living truth into a searchlight, and the penetrating power of an omniscient Eye was felt by all who heard the message.

The first session of the Bible School was held Monday morning. W. H. West, of Boston, had charge of the prayer hour, in which the importunate prayers became the high explosives of the hearers and gave momentum and power to the

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machinery of the great convention. The second hour of each day was taken by Evangelist Russell in a survey of the Alpine altitudes of the New Testament. He took the school through Paul's epistle to the Romans, showing the supremacy of God, then proving that by nature ruined, respectable, and religious humanity is all under sin, that every mouth must be stopped, and all the world become guilty before God. Then he demonstrated by the third, fourth, and fifth chapters, the doctrine of salvation by grace through faith in Christ alone.

The interests of the school were greatly augmented by the presence of Dr. L. W. Munhall, whose discourses were characterized by careful preparation and were indicative of a head full of knowledge and a heart overflowing with intensest enthusiasm. His addresses were wonderfully Biblical, he giving the Word of God right of way and exalting it to its God-appointed place. His message in "Let your women keep silence in the churches" was both true and timely in these days of the "new woman." He gave her the widest liberty as a messenger of the glorious Gospel, and only prohibited her, according to the Scriptures, from official leadership as pastor of the churches.

The services on Thursday were under the auspices of the W. C. T. U. and the Y. W. C. A., and were devoted to the discussion of reform and Christian work. The principal speakers were Mrs. L. M. N. Stevens and Miss Anna Gordon.

On the closing Sabbath morning, Dr. Bates preached on "The Coming Revival will Revive." The unusually large audience was perceptibly moved by his evident sincerity and pathos. The sensation of the week was Sunday afternoon, during the temperance symposium, when Rev. Walter Russell, Rev. W. A. Thurston, and Mr. Eben Bumsted precipitated upon the congregation startling revelations of the way in which the liquor law is violated in Old Orchard, based upon their personal investigations.

Col. Coldwell, of Washington, D. C., gave a forceful discourse on "World-Wide Missions — Our Country's Call." Among the other speakers were: Rev. Charles Garland, Rev. F. L. Piper, Rev. F. W. Adams, Rev. F. B. Harvey, Mrs. R. S. Robson, Rev. I. Luce, Rev. Henry Chase, Robert Robson, Mrs. Walter Russell, Mrs. S. S. Huzzey.

Although this convention was made up of representatives of many different denominations, the perfect unity of spirit and Christian fellowship was suggestive of the Master's prayer, "That they all may be one, as Thou, Father, art in me, and I in Thee, that they also may be one in us; that the world may believe that Thou hast sent Me."

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An unusual opportunity is afforded those who would combine a pleasant outing with rare religious privileges in the Christian Workers' Bible Conference, which is to be held at Yarmouth, Nova Scotia, Aug. 29 to Sept. 7.

In addition to many distinguished clergymen from the Maritime Provinces who will be present to participate in the Conference, the following well-known representatives of various denominations will be there: A. T. Pierson, D. D., editor-in-chief of the *Missionary Review of the World*, and a prominent teacher at the Keswick (England) and Northfield (Mass.) conferences, has consented to lead this Conference. R. A. Torrey, D. D., president of Moody's Bible Institute, Chicago, Illinois, H. B. Gibbud, the well-known Rescue Mission worker, Pastors Chas. E. Hurlburt, of Pennsylvania, R. P. McKim and G. O. Gates, D. D., of St. John, N. B., W. H. Palmer, of Providence, Rhode Island, and Evangelists Geo. C. Needham, H. L. Gale, and W. S. Martin are to deliver addresses.

The Yarmouth Steamship Co. will carry persons who attend this Conference at *one first-class fare*, to be paid going, and return free on presentation, to the purser or ticket agent, of a certificate of attendance signed by the secretary of the Conference. Special rates are being obtained from hotels, boarding houses and private homes in Yarmouth for those who come to this Conference. There will be excellent opportunities for camping out in Bay View Park. Besides the three cottages in the Park, each of which will accommodate twenty or more persons, there will be tents to rent, and space will be allotted to those who bring their own tent. Mattresses and cots can be hired at reasonable figures.

Good table board will be furnished at the Park Restaurant at the uniform rate of 25 cents per meal. Terms by the week a little less.

The commodious passenger steamer "City of St. John" will lie at her wharf during the Conference and can provide comfortable lodgings for one hundred persons. Charge, 25 cents per night, or $1 per week for each person. A well-kept eating saloon on the wharf will provide table board for $3 per week, or dinner 25 cents, breakfast and supper 20 cents each. Furnished rooms, without board, can be obtained in the town for those who desire them.

This is an unusual opportunity for our people in New England to visit Nova Scotia.

— Bishop and Mrs. J. M. Walden, at Berlin, Germany, recently celebrated two events — the fortieth anniversary of their marriage and the Fourth of July. They were married in the little frame Methodist chapel in Cheviot (now Westwood) in the evening in the year 1859. Cheviot was then chief of the eight "appointments" on the North Bend circuit, stretching along the Ohio from Cincinnati to the Indiana State line. Rev. J. C. Bonetecou was preacher-in-charge, and Mr. Walden, serving his first year on probation, was junior preacher. It had been widely announced that Rev. David Reed, the presiding elder, would, by special arrangement, preach at Cheviot that Sabbath evening, an announcement which filled every seat in the chapel. As the closing hymn was being sung the junior clergyman, with Martha Young, came down the aisle, was met by the presiding elder, and the marriage ceremony pronounced before the congregation could recover from their surprise. On the anniversary of their fortieth wedding day Bishop and Mrs. Walden had their pictures taken, and the *Western Christian Advocate* of last week adorns its first page with the double portrait.

Our excellent contemporary, the *Christian Intelligencer* of New York, in an appreciative editorial reference to our Educational Number, says: "The Educational Number of ZION'S HERALD, the first issue of this month, is a credit to the editors and contributors. It is interesting and valuable to all educators, especially to those connected with the Methodist colleges and academies of New England, many of whom are honored with brief sketches of their lives and achievements. The leading articles are on the subject of education by capable writers."

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CHURCH REGISTER

HERALD CALENDAR

HEDDING CHAUTAUQUA ASSOCIATION:	
Summer School,	July 31-Aug. 19
Assembly,	Aug. 12-19
West Dudley Camp-meeting,	Aug. 11-20
Weirs Camp-meeting,	Aug. 14-19
Morrisville Camp-meeting,	Aug. 14-21
Empire Grove Camp-meeting,	Aug. 14-21
Strong Camp-meeting,	Aug. 14-21
Maine State Epworth League Convention at Northport Camp-ground,	Aug. 16-17
Richmond Camp-meeting, Rev. I. T. Johnson, Leader,	Aug 18 28
Northport Camp-meeting,	Aug. 19-28
Martha's Vineyard Camp-meeting,	Aug. 20-27
Hedding Camp-meeting,	Aug. 21-26
Laurel Park Camp-meeting,	Aug. 21-28
Asbury Grove Camp-meeting,	Aug. 21-28
Willimantic Camp-meeting,	Aug. 21-28
East Livermore Camp-meeting,	Aug. 21-28
North Anson Camp-meeting,	Aug. 21-28
Lyndonville Camp-meeting,	Aug. 21-28
Claremont Junction Camp-meeting,	Aug. 22-28
Sheldon Camp-meeting,	Aug. 23-30
Groveton Camp-meeting,	Aug. 28-Sept. 1
Wilmot Camp-meeting,	Aug. 28-Sept. 2

MARRIAGES

HILL — PAUL — In Moretown, Vt., Aug. 8, by Rev. C. S. Hulbert, Rev. Wilbur F. Hill, pastor of the M. E. Church, Gaysville, Vt., and Agnes J. Paul, of Moretown.

CHANGE OF DATE. — The date of Machias Camp-meeting has been changed from Aug. 21 to Aug. 28.

AUGUSTA DISTRICT STEWARDS' MEETING will be held at East Livermore Camp-ground, Thursday, Aug. 24, at 1 p. m. CHAS. F. PARSONS.

SWEDISH EPWORTH LEAGUE CONVENTION. — The Epworth Leagues of the Swedish churches of the New England and New England Southern Conferences will hold their annual convention at the First Swedish M. E. Church, Stebbins Street, Worcester, Sept. 3 and 4. A good program has been prepared. Each church is entitled to send two delegates besides the pastor. A grand time is expected.

LEWISTON DISTRICT EPWORTH LEAGUE cabinet meeting will be held at Empire Grove Camp-ground, Friday, Aug. 18, at 1 p. m., to arrange for the convention to be held at Mechanic Falls.

GENERAL CONFERENCE EXPENSES. — The receipts for General Conference expenses up to this time are not very satisfactory. Many charges have paid only a small percentage of their apportionment. Since the basis of apportionment is unusually low, and the probable expenses will be unusually large, every shortcoming makes a general deficit more to be feared. We urgently plead again that the full apportionment shall be raised in every charge.

For the Committee,
HENRY SPELLMEYER, Chairman.

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Take Horsford's Acid Phosphate.

Dr. J. B. ALEXANDER, Charlotte, N. C., says: "It ranks among the best of nerve tonics for debilitated men." Renews the vitality.

An Historic Model

Students of colonial times will recognize in another column of this paper the lines of one of the most beautiful of the 18th century masterpieces of furniture. It is the reproduction of an old colonial sofa with the claw and-feather legs, the eagle-head back rail, the recessed pillow rolls, the cornucopia sides, and all the adjuncts of the richest architecture of that period. Seldom have we seen a more beautiful and pure example of colonial cabinetwork than this sofa, which is on exhibition at the Paine Furniture Warerooms in this city.

THE AGED CHRISTIAN'S VIEW OF HEAVEN

MRS. M. S. KAUFMAN.

Have you seen a lovely country,
Lost amid bewitching maze?
Have you seen a range of mountains,
Gently veiled in shifting haze?
Dimly these an outline give
Of the land where I'm to live.

Have you e'er seen rainbow beauties
Dance about in early dews?
Have you e'er seen sunrise splendors
Shimmering through autumnal hues?
Such the play of colors rare
In that land, to which I'm heir!

You have heard the thrush at morning,
Pouring forth its tuneful lay;
You have heard the ring dove cooing
To its mate at close of day;
But more wooing sounds than these
Are borne to me on heavenly breeze.

You have seen a family gathering —
Father, mother, children, all —
You have felt their hearts all blending
In the Saviour's loving call,
Such and more, my blest communion
With that land of perfect union.

If you've e'er seen weary wanderer,
Almost reach the Canaan sought,
If you've seen the vet'ran soldier,
With his battles nearly fought,
Then you know my joyous state
As my Father's will I wait.

Ah! my soul! Thou couldst not murmur
While so much of heaven is lent,
But in happy, joyful numbers
Let remaining days be spent.
Sing, my soul, in triumph tone,
Thou hast almost reached thy home!

Summer's lost in autumn glory,
Day is lost in sunset glow,
Swans tell last their sweetest story,
Pinioned birds leave shells below.
So my life is slipping 'way
From its outgrown house of clay.

World of loves so swiftly nearing,
Mists roll back — behold the sight!
Dear ones gone, again appearing
Clothed in robes of purest light,
They come, they come, me to greet,
A trophy for the Master meet!

Hallelujah, hear the chorus!
Hallelujah — loud prolong!
Cherubim and seraphim
Breaking forth in triumph song.
Through all heaven the welcome rings,
Home at last, with King of kings!

Brockton, Mass.

THE BAREILLY THEOLOGICAL SEMINARY

REV. T. J. SCOTT, D. D.

THE action of the New England Conference on the Twentieth Century Thank Offering movement brings much cheer to the Bareilly Theological Seminary. This institution, with the Harriet Warren Memorial College at Lucknow, stands among objects recommended "with special emphasis" for gifts. This is the first definite effort I have seen to link the foreign mission work to this grand movement. We heartily thank the New England Conference for thus remembering this Seminary. We await the result with confidence.

The Bishops' Appeal rings with a world-wide note, and distinctly has in it a bugle call for an advance to the work of the world's salvation. "In a divinely fitting manner the church should close and crown the second millennium of Christ's militant work in the redemption of this world." God "is now opening in all the earth wide doors of opportunity, and graciously making us workers together with Him in all His largest plans." How true these words to the great commission! We are waiting to see this noble initial statement taking shape in resolution and action. The English Wesleyans with their one-tenth for foreign missions have set an example.

Speaking for the Bareilly Seminary, may I say that the interest of the New England Conference has not been misplaced. Apart from the purpose of honoring and cherishing the memory of the noble founder of the India Mission, the Seminary in its "needs and opportunities" is second to no foreign mission object your Conference, or any other Conference, can adopt for its gifts. Listen to some testimony: When the original gift of $20,000 was made, which laid the foundation of the Seminary in 1872, Dr. Curry stated in the *Christian Advocate:* "We regard it as one of the most important benefactions, all things considered, that the church has ever received." Bishop Foster pronounced this the most important missionary enterprise in India. Bishop Ninde wrote: "I am strongly impressed with the invaluable aid this school affords for workers." Bishop Thoburn: "Our Theological School has become more than ever a necessity to our work." Dr. Ellinwood, secretary of the Presbyterian Board of Missions, says: "A friend said to me that of all the higher institutions of learning he had seen, the one at Bareilly seemed to him best adapted to meet the wants of a mission." Bishop Mallalieu: "I am most profoundly convinced of the immeasurable importance of the Bareilly Theological School." John R. Mott, general secretary of the World's Students' Christian Federation, who visited the Seminary in 1896, wrote: "I do not forget, and never shall forget, the Bareilly Theological Seminary. In all my tours — in eighteen countries — I have visited no institution which in my judgment is more important, and but two which are as important. What could be more important than training leaders for the forces of God to carry the Gospel to the scores of millions of souls in this wonderful valley of the Ganges? You are striking at the very heart of India; more than that, you are by that very process destined to influence all Asia, and even regions beyond, for as we proceed we are more and more convinced that as goes India so will go Asia, Oceanica, and probably Northern Africa. I envy the men and women of consecrated means who, recognizing the strategic importance of the Bareilly Theological Seminary, gave largely to promote its far-reaching work."

Just now the widest "door of opportunity" on our globe seems to be in India. Every force of Christian law and progress and civilization is powerfully at work playing on this wonderful land from centre to rim. Here is massed one-fifth the population of the world. The outcome of mission work is greater than in any other field. Methodism is winning special triumphs. The New England Conference is to be congratulated in specifying this field for gifts.

This Seminary, the first Methodist Theological School in Asia, was founded in 1872, in the capital Rohilkhund, called the "garden spot of India." It is under a board of trustees, "registered" or chartered, under the Government of India, and consists of (1) a theological school for men, (2) a woman's training school for the wives of the students, (3) a normal school for teachers, (4) a kindergarten, giving important initial training for the children of the students. Instruction is given in the Hindustani language, understood by 100,000,000 of the population. We have sent out 374 preachers, 321 women trained to be co-workers with their husbands, and 61 teachers for our schools. The preachers are found in all our Conferences and in all our missions. The great majority of them are still at work, but some, having preached to multitudes of dying men, and having aided in raising up churches, ascended on high and their bodies now sleep in the valleys of the lofty Himalayas, or beneath the heated plains of widely distant parts of India.

The supreme work in India is the raising up of a native ministry. Aid at this point is all-important. This institution should be fully endowed at once. We have now about $50 000, and we are trying to raise this to the modest sum of $100,000. This will give us a position of commanding power in the land. The immediate need is the endowment of the principalship, $20,000; a native professorship of $10 000; a building for the woman's school, $1 500; the rest of $50,000 for teacherships and the sundry running expenses of such an institution. With only $100,000 of an endowment, and for such an institution, it will be seen that we are working in a cheap and economical way.

Come on, then, New England Conference, plan something definite for this Seminary! Honor the worthy Nestor of India Methodism; and, above all, honor the dear name of Him who said, "Go, teach all nations." "Home" ye have always with you. In your appeals forget not this school, which takes you into the "wide doors of opportunity."

Bareilly, India.

ARMSTRONG & McKELVY Pittsburgh.
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DAVIS-CHAMBERS Pittsburgh.
FAHNESTOCK Pittsburgh.
ANCHOR, ECKSTEIN } Cincinnati.
ATLANTIC, BRADLEY, BROOKLYN, JEWETT, ULSTER, UNION } New York.
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An Ex-Convict

A CERTAIN small New England town was deeply stirred, some twenty years ago, by the arrest of "Jimmie" Craig, one of its citizens, for forgery.

Craig was about twenty-five years old, a church-member and prominent in the work of the Sunday-school. His family was among the oldest and most respected in the town, and the discovery of his wrong-doing astonished and shocked every one.

The case proved to be a plain one. The short trial ended in a verdict of guilty and a sentence of ten years' imprisonment. As usual in such cases, the men who sit in shirt-sleeves on the benches by the grocery-store discoursed instructively and exhaustively on the shortcomings of church-members and the general worthlessness of church affiliation. Craig's young wife secured a divorce, and his parents sold their house and moved away.

One day, ten years later, a stranger appeared in town, going about from one shop-keeper to another in search of work. The news soon spread that it was Jimmie Craig.

After meeting rebuffs on every hand, Craig, as a forlorn hope, applied to McFadden, the coal-dealer, a man apparently as barren of sentiment as a hod of his own goods. To Craig's surprise McFadden said yes.

Probably no one in town, unless it was the coal-dealer himself, knew what that first year cost Craig. Used only to the light work of a business office, he was here daily grimed with coal-dust and streaked with sweat. His hands were blistered by the shovel and torn by splinters, his skin tanned and roughened by the summer sun. Nevertheless he kept steadily at work, without comment or complaint.

At first an occasional customer protested against "having his coal put in by an ex-convict." To such McFadden said, "I hold myself responsible for my men. When you have a claim against me, present it. You'll get your money. If you don't like my men, you must go to some other dealer."

As McFadden had the only wood-and-coal yard in town, it was not always easy, on the spur of the moment, to think of a fitting answer to this argument.

At the end of five years Craig was McFadden's superintendent. Today — less than ten years after his release — the sign over the office reads, "McFadden & Craig, Coal, Wood, Lime and Cement," and the junior partner is as heartily respected as any man in town.

Let Craig himself — for the story is a true one — tell what brought about this brave and patient rehabilitation. To a man who shares his confidence he once said: "I was a church-member before I made my slip, and I was sincere, although I did go wrong; but as soon as I was arrested every loafer in town began to make my case a church matter, declaring that it was just an illustration of the usual hypocrisy. The church members, on the other hand, never once reproached me. They wrote to me, some of them visited me in prison, and in general they showed me every kindness. When my time was up, I determined to come back here where I had made my fall, and try to redeem myself, to show the friends who had stood by me that my church connection had helped and strengthened me, even if I had proved unworthy of it."

What would have been the probable result if this man had held the opinion, so often entertained by thoughtless persons, that church-membership is a diploma of perfection, instead of a bond, a union, for better living and a nobler manhood? — *Youth's Companion.*

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Secretary Schell's "Serious Official Wrong"

[Continued from page 1037.]

District cabinet in the United States, requesting similar action. This will, in a measure, by covering the whole country, counteract the evil already done. It will show the world that the League has a keen ethical sense, if its secretary is destitute of it. Our young people's organization needs a high standard of ethics even more than a high spiritual standard. The world that we are commissioned to save has little appreciation of our spiritual aspirations. But it is quick to discern our moral deviations. We expelled S. C. Johnson from the Vermont Conference for cribbing and denying it; and justly. But I regard the offence of Dr. Schell much more worthy of severe penalty. You are on the right track. Continue until this matter is *rightly* disposed of. The higher a man's position the *more* inexcusable and harmful his wrong-doing."

ZION'S HERALD'S GOOD WORK

[*Boston Advertiser.*]

THIS week's number of ZION'S HERALD, official organ of New England Methodism, contains another of those courageous exposures for which that lively and orthodox weekly has been famous ever since Rev. Charles Parkhurst, D. D., became its editor. This time the subject of exposure is the general secretary of the Epworth League, Rev. Dr. Schell.

The Epworth League is the Methodist equivalent for the Young People's Society of Christian Endeavor. The gist of the facts as set forth in ZION'S HERALD will be found elsewhere in our news columns this morning. There does not seem to be any important matter of fact in dispute. Secretary Schell, it appears, while receiving "the unreasonably generous salary of $4,500 per year" from the Methodist Book Concern as secretary of the League and editor of all its publications except the *Epworth Herald*, entered into a secret arrangement with one E. O. Excell, a Chicago musical editor and publisher, by which the former agreed to use his official authority to deliver over to the latter the musical editorship of Epworth League music books, in consideration of receiving for his private use one-fourth of Excell's royalty upon their sale.

It would not be easy to characterize this breach of trust in words too severe. Taking the very mildest and most charitable view, it was at least as bad as was the conduct of the chairman of the Boston water board at the time of the Fisher Hill scandals, who used his official position to purchase for the city of Boston land for a high-service reservoir, under a secret arrangement which enabled him to secure for himself a large slice of the purchase money.

This Epworth League scandal is not a bit improved; on the contrary, it is made more malodorous by the circumstance that a majority of the Board of Control of the League, at its recent meeting in Indianapolis, although fully informed of the shocking truth, voted for a report in which Secretary Schell was declared to have "committed a serious official wrong," but with "no wrong intent."

Naturally, a great many Methodist clergymen whose salaries are but a small fraction of Dr. Schell's, are wondering whether a moral imbecile who does not know that it is wrong to feather his own nest in that way is really worth $4 500 a year to the church for his pious and predatory services.

Of course there will be a great howl throughout the Methodist denomination all over the country, that the interests of the kingdom of God will be injured by telling the truth regarding this matter. The courageous editor of ZION'S HERALD will be again the object of much unctuous vituperation. A great many truly good people seem to be of opinion that when a highly placed and highly paid official commits a breach of trust, or in any way proves himself unfit for his place, whether it be in connection with beef contracts for the war department, or the needless sacrifice of brave men's lives in Luzon, or the "boodling" of church funds, it is the part of patriotism and piety to hush the matter up. They are very much mistaken. As for Dr. Parkhurst, he can stand the reproaches of weak though well-meaning brethren, being sure, as he is, of the thanks of that vast body of Methodists, laymen and clergymen, whose religion is healthily infused with sanctified common sense.

A PIOUS FRAUD UNCOVERED

[*Springfield Republican.*]

THE public exposure of the corruption of Rev. Dr. Edwin A. Schell by ZION'S HERALD is an immense service to religion and to the Methodist Episcopal Church. Rev. Dr. Schell is general secretary of the Epworth League, the great young people's society of that denomination. He is also editor of all Epworth League publications except the *Epworth Herald*. His salary is $4,500 a year.

In 1896 the Western book agents of the Methodist Book Concern decided to publish a new song book for the Methodist Sunday-schools and young people's societies. In so large a denomination as the Methodist a new song book, if well advertised and pushed, would have an extensive sale. Dr. Schell saw an opportunity. He went to work just as Croker would. In Chicago there was a musical editor and publisher named E. O. Excell, and Schell went to see him. Said Schell to Excell: —

"I am the official editor of all League publications, except the *Herald*. You are a Methodist. You should do more work for Methodism, direct, than you do. We need a new singing-book right away. I can deliver into your hands the editorship of our music books for years to come, and no one else can do it, officially, so far as our young people and their work are concerned, and I will do it, for a consideration."

Excell was much impressed, and the result was an agreement between the two, which was certainly designed "to do more work for Methodism." Excell was to have the editing of all the song books Schell could bring to him; while Schell was to receive secretly one-fourth of the royalties which Excell would receive from the Book Concern.

Croker himself could not have managed the business better up to this point, but Croker never would have committed the blunder that Schell now committed. The divine violated the first principle of this kind of rascality by having the verbal agreement with Excell put into written form. It was "Jim" Fisk who said: "Don't write; send word." Experienced rascals hate to have any writing around. But Schell set great store by the written contract. He had his copy placed in a safety deposit vault, and Excell had his copy put away in a vault sealed in an envelope indorsed with the words: "Not to be opened until after my death." The Sunday-school song book was published under Excell's editorship, and Rev. Dr. Schell received in royalties from the first year's sales $1,089. Thus Schell received one thousand dollars in special perquisite for doing what his $4,500 salary was intended to pay him for doing.

Of course, this pious fraud was soon caught "red-handed." The book agents saw that he was greatly concerned to push that particular song book in the Sunday-school market. Suspicion grew with a multiplication of circumstances, and then Excell, being questioned, admitted the secret agreement, the contract was seen and copied, and Rev. Dr. Schell himself finally acknowledged the transaction, after having at first stoutly denied it. The divine then asked that he be allowed to resign his position as general secretary of the Epworth League without a public exposure, and this request was granted by the Book Committee, in order to save the Methodist Church the odium of a public scandal. But Schell then asked more favors. First, he wanted to go to Palestine and have his salary run on several months, when he would resign. And this was granted. Then he asked to remain in office until July, when the Board of Control was to meet in Indianapolis. The Local Book Committee's patience was now exhausted, and it threw the matter upon the General Book Committee in New York. That body referred the case to the Board of Control.

That was exactly what Dr. Schell had wanted. He appeared before the Board of Control, and, to quote ZION'S HERALD: —

"With the consummate skill of which Dr. Schell is capable, and with theatrical effect, he told his story to the Board of Control and appealed to their sympathy; and the good men who listened to him were so affected thereby that without hearing other testimony they voted, 15 to 7, to take no further action in the case."

The official minute the Board prayerfully adopted deserves immortality as a tribute to the moving eloquence and sanctimonious pleading of the conscience-smitten Schell. Here it is: —

"Having considered the document referred to this Board by the Book Committee, we find that General Secretary Edwin A. Schell, in the business transaction referred to, committed a serious official wrong. But, after a careful and candid consideration of the case, in view of all the facts which have come to our knowledge, we are impelled to receive his emphatic assurance that he had no wrong intent. He has since seen his error, frankly confessed it, and has promised to avoid all occasion for further offence. In view of these facts we deem it inadvisable to proceed further in the case."

Officially speaking, the Schell case rests right there. He is still general secretary of the Epworth League; he edits all of its devotional literature; and he gets $4 500 a year. The Board of Control asks the young people of the Methodist Church to look up to Schell as a model of uprightness, integrity and honor. Some Methodist preachers down in Maine indignantly write that a number of ministers and laymen, "prominent in our church," are seeking to condone the man's transactions and continue him in office. That such a one could have defenders and apologists prominent in the church, who wish to keep him in high official station, is to our mind far more shocking than the original piece of corruption ZION'S HERALD has taken the only proper course in fully exposing the hypocrite, and in demanding his instant resignation.

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